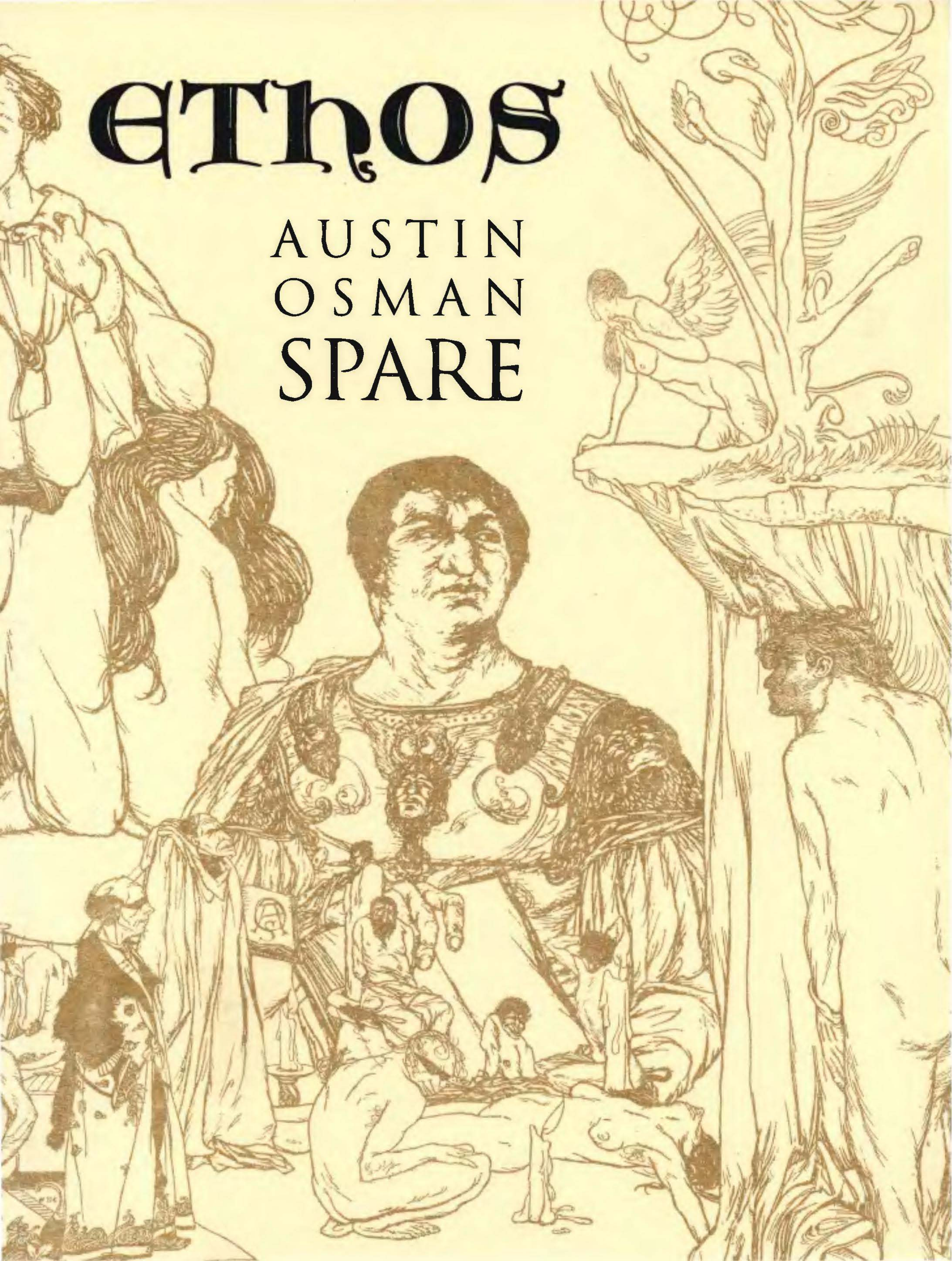
ETHOS

AUSTIN
OSMAN
SPARE



ETHOS

I-H-O BOOKS



DEDICATED TO
HE THAT WILLS AND
TO HIM THAT ASKS

ANY philosophy, thesis, or style degenerates pro rata to the number who embrace it. Thou art the way. I would ask of *thee* thy suppressed self, is it not the new thing desired? The search is to be known only to the seeker, it is not to be taught but only to be learned. No man shall follow me. I am not thy preservation.

- The deepest secret is always hidden even though it be displayed openly to the public or cried from rooftops.
- All poetry deals more or less in the common form, this common coin, this circulating fluid of idea and image and phrase, and that it is the very ethos, nay, the very essence, of the poet to make the common as if it were not common.
- Leaving aside all unreal dreams, consider this world as insincere disbelief enmeshed in an elaborate network of religious, metaphysical or philosophical ideas and which attracts not so much admirers as devotees.

Whosoever follows me becomes his own enemy; for in that day my exigency shall be his ruin. Go labour! Fulfil the disgust of becoming yourself, of discovering your beliefs, and thus acquire virtue.



ANY PART OF A WHOLE DERIVES ITS ETHOS FROM THE WHOLE, AND WHEN SO POSITED WILL FUNCTION AS A WHOLE. THE ETHOS OF LANGUAGE SHOULD BE UNEQUIVOCAL 'MEANING' (IN ANY RATIONAL SEMANTICAL SYSTEM) WITH THE LEAST POSSIBLE AMBIGUOUS SYNTAX. TRUTH IS THE ETHOS OF OUR VAST EMOTIONAL COMPLEX REARED ON THE STRUCTURE OF THE IDS. OUR THOUGHT-PATTERNS RESULT FROM QUANTITATIVE AGGREGATIONS, GRADATIONS, VARIATION, JUXTA-POSITIONINGS AND PROPORTIONINGS DERIVED FROM OUR INHERENT ETHOS.



ETHOS

BY

AUSTIN OSMAN SPARE

MICROLOGUS

THE BOOK OF PLEASURE
(SELF-LOVE)

THE WITCHES SABBATH

MIND TO MIND & HOW



CONTENTS



MICROLOGUS

ZOS VEL THANATOS

PREVIOUSLY PUBLISHED ELSEWHERE UNDER THE TITLE *AXIOMATA*

1. Patho-psychology has birthed another Frankenstein — by idiocrasies become hyprocrisies with their own environmental facades — to ornament the suppression and what they suppress, to excuse, shift blame from the old arch-vices . . . Insatiable Greed and Furtive Ferocity. Believe it or not, there is such a thing as wickedness.

2. There is a Third eye! To paraphrase " — let not thy right eye seeth what the left seeth" would be a 'distinction without much difference', except for our wilful blindness to all committed self-deceptions; they are seen and recorded by the inner eye. You may delude your fore-consciousness but not what is far beneath.

3. The main premise of Religion is the demanding of complete acceptance by faith of some dogmatic thesis and conclusion. That 'as if' explains the abstracts and mysteries of life, and, as proof, the assertion that their God or cause — as being so miraculous in his workings to be beyond human comprehension — to over-ride your bafflement of all contradictions and incongruities. I admit Nature accomplishes the impossible — has she not created man?

   If you can so delude yourself — and stomach this stuff — it partially 'works'; which means that the poorest 'as

if' connation is better than non-belief, and gives something — if only a shadowy postulation in death, or a *palliative by psycho-paralysis* in life.

4. 'He', speaks truthfully and sayeth, *I know NOT* and I speak truthfully — I know not my omniscience. Hear now, the 'saviours' with their incredulous assertions, platitudinous, jittery and frenetic asseverations: "Heaven and Eternal Life" in exchange for belief in "The (vicarious) atonement of the blood" . . . or be damned! Such a 'wishful belly-full' has never worked yet, or any other absurdities of iniquitous credulity . . . stinks!

   Therefore pray not direct to God, but to your own damned self — by sacrifice and service to man, it is the only correct manner of prayer; and none so poor that they cannot so give. All other forms of prayer are abortive, merely a ritualistic appreciation. The only answering forces of good that I know originate from man, and the only force of evil that I know radiates from man also. If the evil thoughts of man were able to break through our protective auras . . . human life would end.

   All prayer dissipates without an intermediary or carrier. Gods, soul, and the psycho-substantive, seem to respond only through the mind by in-direction, and hetero-suggestion: this is the secret way through many barriers.

The mind is potent, still the deadliest weapon. Or the reverse.

I ask: what greater gift could any God give us? Only ourselves, as free individuals . . . not so much to hate and love as to excel ourselves.

5. "Psychology" is now the equal of any other dogma, inasmuch as it demands the full acceptance of rigid conclusions from undefined qualities and premises.

   Psychology has no dominant thesis or definiton of such fundamentals as — "consciousness", "intelligence", "thought", "purpose", etc. We are aware that there are no exact or final definitions or conclusions *of anything*, but we are also aware that certain correct hypotheses — one, such as regarding The Ether — have rendered us certain other facts. . . and thus indirectly prove their thesis.

   The offer of such very shaky nominalism — which begins nowhere and ends in an excusing pathology — presents a worse gamble than that of any religion. Psycho-ism has no standard of morality, behaviourism, or normality, with which it mainly deals, so must be based on the common mean — "the average" — an inelastic average at that.

Thus anything 'abnormal or subnormal' could, or might be 'patho'. Shit!

And when the common denominators are realised from the Id of Greed, then, where are we? The Zombie our level? Genius a madness? No, for *civilization* there must be a more arbitrary ethical-intelligent standard above the 'normalities'; an Ideal that is tactual, that is directly related to reality — with its integral precisions detemined by social motivation. Conventions whether of morals or behaviour may be as wise as anything man has invented.

6. *Man ever aberrates* — even his normalities! Mainly to compensate for his deficiencies, and often finds there a shadow world that accepts and reflects the assured survival of his weaknesses.

7. Words, words, words, however used — whatever they symbolise, request, or tell — say more! — showing inbetween, the antics of all motives! Yes, word rendering offers the quickest of deaths to flabby ideas, and also the most poignant, suggestive, contagious, substitutive, and lasting means known to convey anything. Most deadly virus! most potent abcreation, and magic subtlety! . . . even your erasure has you believing . . .

We are over-stuffed with words — now a veritable systole and diastole of mind: whether or not we correctly articulate, we suffer post-prandial torpor.

8. Neither universe nor man is complete, completing, or dissolving, but only resurging and re-indulging — existing forms reshaping to function new pleasures of flesh impacting flesh. At least, so I imagine, who loves fat women.

9. Only man inveighs; as a build-up, for excuse, for courage, for some enactment or the exacting . . .

10. We are a great company! None walk alone, but with a formidable host of familiars — however we may clothe, shut out, or prohibit. There is a veritable funeral procession of dead selves and loves always in attendance.

11. The ugly ecstasies: the mass of mankind are fixed adolescents, sex-obsessed, and making of the thing a messy or obscene commonplace, a mephitic bathos from ill-used passions and emotions. Yet procreation is a mystery but holds no greater mystery than breathing; both are life, initial and fundamental . . . Yes! The mystic union is now a mere (dirty) copulation.

12. What stupidities benight the assertion that *anything* was created — unrelated to all else; if things were entirely

separate, complete, they would be static and quickly exhaust . Life, growth, change, into and out of things to all transmutations possible: all things serve each other, willingly or otherwise. Yet we live by every means a partitiveness — make our ignorance as permanent as possible . . . and nothing seems more lasting than a lie.

13. Life is a potency, becoming selected indulgences; a path through the chaos we make — how soon fearing — shocked! cry out for salvation, and back-slide to some old mothering or protectiveness. No escape!

    For to breathe the human smell, touch the hirsute flesh — shall again adventure . . . must transgress.

14. Compensating mechanism often demand an antithesis to balance or fulfil, as with character and temperament — an ideal union being the masculine woman and the effeminate man.

15. Words have lost their pristine power, now impressing as on a queachy surface. They become an ambiguous way of Knowing and fourth-hand experiencing, because one's reactions to events can never be formed or apprized from anothers'.

Queerly, most people believe what they read or hear — if written or spoken rigorously or as authoritatively. Yet human credulity has more of virtue than of absurdity.

16. We are millions of yesterdays, and what appears autogenic is the work of unknown mediators who permit, or not, our acts by the *mysterious chemistry of our believing.*

17. Beauty alone reaches simplicity, because it is basic "economy". Envy over-adorns, paints, ostentatiously clothes and transfers to mode. The naked figure is a more fluid and truthful beauty: hence to marry a 'face' is often to marry a fiction. Our work and behaviour is the Truer portrait, the 'value' we live and give by.

18. When thought disassociates from the correspondences and gradations between contrasting things, these will reform abundantly with new correlatives as emotional content in our resultant process of rearrangements; final representation is an asymetrical balance. This "seeing strangely" is the level of our genius.

19. Reasoning and its inferences are a screever's logic, and useless to put us in contact with reality — all reality being more abstract than actual as a para-Ideal we know of, but cannot grasp.

The nearest we attain to it is by a unison of all the senses, that appreciates by personal sentiment, can, by suitable emotional channelling, be affective and associate and express any nuances and 'abstracts' which cannot be defined in thought . . . an unplanned latent portraying — as in Nature.

20. All religion is suffering/sufferance. Prayer is a false separation; immanence is always here.

21. Only the refrangible 'comes through', a filtrated quasi-reality, not the "thing" itself; the noumenon of mind, is seemingly susceptible only by partitiveness — as phenomenal form. Thus all our awareness is reflected, partitive, and with a linear "I" as consciousness, and so motivates our faculties into actuations.

    But over and above this we have that "queer" feeling which extends and attempts to get behind and rationalise the unclarifiable. But we never do — being *dimensionally chained*, and bed-companion to our Mrs. God or misused Id.

22. There is nothing self-potential in creation . . . including our creator. The frouzy hermaphrodites are unsurviving, improvised transients. The division of self from self was a diversity for variety, and soon all animation becomes

‘presence’ — neotic and numerous. Therefore it is better to speak of ‘the Gods’ than of a singular.

23. Belief is a sustenance, desire acquisitive, and “will” energizes and maintains; their close unison gives ability and the measure of our sincerity . . . creative when spontaneous. First the suppressions to create the tension — then the dramatic release.

24. One damned thing after another. Life and death is an entering and leaving of different dream worlds, and reality is where we find or make it. Our fictualism and factualism are equally false or true. We believe what we desire to believe, usually a disguised motivation of egotism . . . or to dream compensations, our poor panacea for the irreducible Id plus I.

25 The frequency of time we relate is our measure of space, and works inversely: apperception, digestion, and gestation are slow.

26. To believe and accept everything — all contradictions, even unto the most incredulous, to believe the immaculate conception with cheap salvation, and the whole shoot of such religions is an impossible Ideal.

Belief must be limited — to have depth and meaning. No, there is rumination, regurgitation, final vomiting . . . not yet the limitless stomach.

27. The only quick-change artistry we perform is the taking off and putting on again of some protectiveness, deceit, or disguise. Refusing reality we must make one, and 'show off'.

28. Over-exuberance is a satisfaction, and the beginning of rococo and decay. Too much freedom overruns itself, flops, and turns to vicious disease or trivia.

29. All teaching should be confined to ways of learning and Techniques. We live inside churches and schools too long.

30. Our efforts are mainly to re-experience, to make probable and permanent those things we like and desire most. Whereas mind and body reshapes, for other powers to serve *their* purpose first.

31. A life of pleasure is impossible; all promiscuity is now filthy. So few understand pleasuring by innocent unchastities. The unhealthy conscience forces forgetfulness, the essential smothering of your anti-sociability to appear conventionally possible.

32. Our next incarnation is always a revival — to extend, to envelope something, and a greater shutting out; survival by differential revival (crediting and re-paying to re-borrow). Pledged we are.

33. The anxiety of the ultra-modern is of being outmoded by the next idiom, usually a revival or variation of a forgotten one — as something new.

34. Praise or blame deceives and would make us inferior when, as confirming our false and true values, we should only be influenced from a personal and innermost feeling of appurtenance over and above such things — to make our great simplicity to equal all.

To walk the safest way of least resistance, we cheaply familiarise ourselves and become insensitive, sterile; so to the unfamiliar and all jungles! To follow the "bell-wether" is still the most universal and successful gospel.

35. It is the empirical, sometimes accidental meaning and beauty of Nature — as well as the overlooked obvious — that art portrays.

36. To become oblique is one answer: but our minds have heaped up clichés, self-coined, borrowed or inherited — mostly spurious. So stultified — not by limits of language nor so tongue-tied — we fail through falsities and half-

believing, fears bred of cramped growth, obedience to uninspired patterning, and lose our impassioned creativeness by accepting easy conventions, idioms, and shoddy imitations.

37. Those of real ability count their consummations as still lacking, hence they are always learning.

38. We hate and love ourselves only through others. Heaven help us . . . looking only for our likenesses.

39. We exhibit inferiority and pretension when we congratulate ourselves as lacking the defects of others.

40. So rightly or wrongly, I think this.

What was once free, casual, and formless seeks arbitrary laws, precipitated into Time and dimensional form with definite functional purpose and direction, about which we can only guess — to realise all probabilities within definite limits, that so far are unlimited.

These extend and allow formative desire through necessity, to realise by ex-creative means. How much or how little is bound up in a 'mystic' belief of ourselves, we only know as possible potency.

In our relation to Cosmos, if significance is measured by our increative ability — then we are of no greater worth

than the amoeba. Nature permits no interrogation; our techniques merely imitate, and only when so allowed.

The function and purpose of life almost seems an *experiment in genius*, a chosen few at one time. Our early acceptance of things as they are, as dominant reality, later becomes overshadowed by doubt, and we conclude that evil is real, potent and contra to Almightyness. But, lest we forget — *there was no evil until man's advent*, and thereby a certain madness is seeking a 'rational' explanation of life. Things totally without knowledge seem to function perfectly, and are alone beyond good and evil.

Knowledge precludes the acceptance of all things: the beginning of knowledge is not the discovery of our own ignorance, but the acceptance of all — an equation always equal — becomes its own good and evil. And those born of great ability also have a profound ignorance of *how* they accomplish, and *learn* what explanation they can give. How do they know what they know? Ability is an endowement from our past selves.

The infinite Cosmos, the Milky Way, and all therein, manifest as from *organism* — and so all things continue. There are no alternatives or different derivatives: so without truth are such assertions, that we did not

originate ourselves of our own free will (or otherwise). Our amnesia covers so much — all our early history and potentials; now latent, unknown yet, what were unities, Truth, Freedom, etc. are now separate, untrue, powerless, or appear diversely — all vice-versas! But the eternal ever-varying flux of our media relatability is as the ebb and flow of our capacity towards greater affinity to all possibilities within the ever *omnipresent mind as manifest flesh.*

Where there is life there is a degree of consciousness, however shadowy, with all its inter-relating protences. When the uniform homogeneity of matter breaks or divides, activity manifests as multiples, and individual modifications begin.

Concurrently a subtle superfetation occurs which forms our media for ubiquitary minds, and becomes our ego — then soul. We are always a functional throwback, the articulation of past latencies.

The complex development of body becomes a more elastic medium for ego, mind, and soul to work through. The purpose of life appears as the conversation of matter from the collective uniform (stinking lump) into a specialised separateness, e.g. a *diversity of individuals.*

Hence there is no universal brotherhood based on equality; just the reverse. Whatever our claims concerning inter-relatedness, this is governed not only by heritage — but by aptitude. Ability indeed has to be deserved the hard way . . . the way of Techniques and effort.

The body is the puppet of the mind. We begin as automatic, becoming as autonomous . . . a transference. The puppet becomes the showman.

All our integrations stem from our intro/extrovertive ability: a mental breathing — give, take and remake.



THE BOOK OF PLEASURE (SELF-LOVE)

THE PSYCHOLOGY OF ECSTASY

AUSTIN OSMAN SPARE

INTRODUCTION

THE WORK OF ART WE LOVE IS THAT which, like the sentence of Meredith's Mrs. Mountstuart, has an outline in vagueness, and is flung out to be apprehended, not dissected. Explanations, labels, we rightly distrust, but after our first delight it is interesting to examine the aims and methods of the artist, and to appreciate the thoughts behind them.

With his first book of drawings the chaotic and wonderful "Earth Inferno" (1905), Austin Osman Spare gave us explanations which, if they did not materially add to our delight in the vitality of the designs, could hardly be dissociated from them, and did increase our interest in their creator's personality. His second book, "A Book of Satyrs" (1907), relied on pictorial statement, and, though an advance in technique was apparent and the conception more mature, this work was not so wholly satisfactory as the first. Since the publication of these books Spare's work has progressed, the best qualities of each have been merged and added to, with the result that such drawings

as "The Death Posture" (frontispiece) have been produced. In this connection it may not be out of place to quote from *my notes on one of the more important of his later exhibitions — that at the Baillie Gallery, Bruton Street, London, at the end of 1911:–

*In *The Art News*, November 15th, 1911.

> "The man who would give form to our vague thoughts, and who would suggest and symbolize abstract ideas for us pictorially, must come to his task with a very complete technical equipment or invite disaster at the outset, and if, on looking at some of these pencil drawings, we are inclined to resent so reckless a prodigality of invention in what seems at first so incoherent a statement, we should look at the pen-and-ink drawing, '*The Psychology of Ecstasy,*'† and there see a work completed, a work from which, the superfluous eliminated, there emerges a vitality so controlled and concentrated that satisfies us at once, even though we may be baffled by the meaning, which, on more intimate acquaintance, will give up some of its secrets. Return now to the majority of the drawings, and should we not be glad that we are thus permitted to watch the birth of pictorial ideas? Should we not revel in these forms springing from forms, these lines leaping like flames upon the paper?"

† Frontispiece, "The Death Posture," here.

We may reproach Spare with one thing — he has given us too much, and we have been unable to digest it. Now he comes to our aid with this magic book, the drawings in which may be taken as explanations of the text — his creed — and while some may be chiefly interested in this revelation of the workings of the artist's mind, others by this very revelation may see themselves more clearly as they are, and indeed may be tempted to follow his path to a more joyous life, to that Pleasure (Self-Love) which gives the title to the book, and which may be interpreted as the Ecstasy of Complete Self-Realization.

I will add a word of thanks to the author-artist for his kindness in giving me the opportunity of writing this short note, and with the hope that the book may bring an increased measure of appreciation to his works, I will make way for my friend.

September, 1913. ERNEST H. R. COLLINGS.

* * * * *

[NOTE. — In preparing this book for publication a few alterations have been found necessary at the last moment. In consequence, Daniel Phaër's introduction and portrait are omitted, together with the following chapters and corresponding illustrations, and the emblematic portraits of Ernest H.R. Collings: "The Feast of the Supersensualists," "Modus Operandi at the Joy of the Round Feast," "Prophecy, Omens, etc.," "The Book of Revelation," "Definitions," "Dreams," "Mental States in Relation to Suggestion," "Description of Sensations and Emotions," "Controlling the Elements," "Black Magic with Protection," "The Black Mass," "Vampirism," "Sorcery," "Oracles, etc.," "Superstitions," "Excitement to Love, etc.," "Use of Spells and Incantations on Men, Animals, etc.," "Invoking Elementals, Nature Spirits for Glamour and Power, etc." These may subsequently appear in a fuller edition. I have to express my thanks to Ernest H. R. Collings for correcting proofs for this edition. A few copies of the previous books "Earth Inferno" (1905) and "A Book of Satyrs" (1907) are still obtainable. — *A.O.S., September, 1913.*]

DEFINITIONS

The words God, religions, faith, morals, woman, etc. (they being forms of belief), are used as expressing different "means" as controlling and expressing desire: an idea of unity by fear in some form or another which must spell bondage — the imagined limits; extended by science which adds a dearly paid inch to our height: no more.

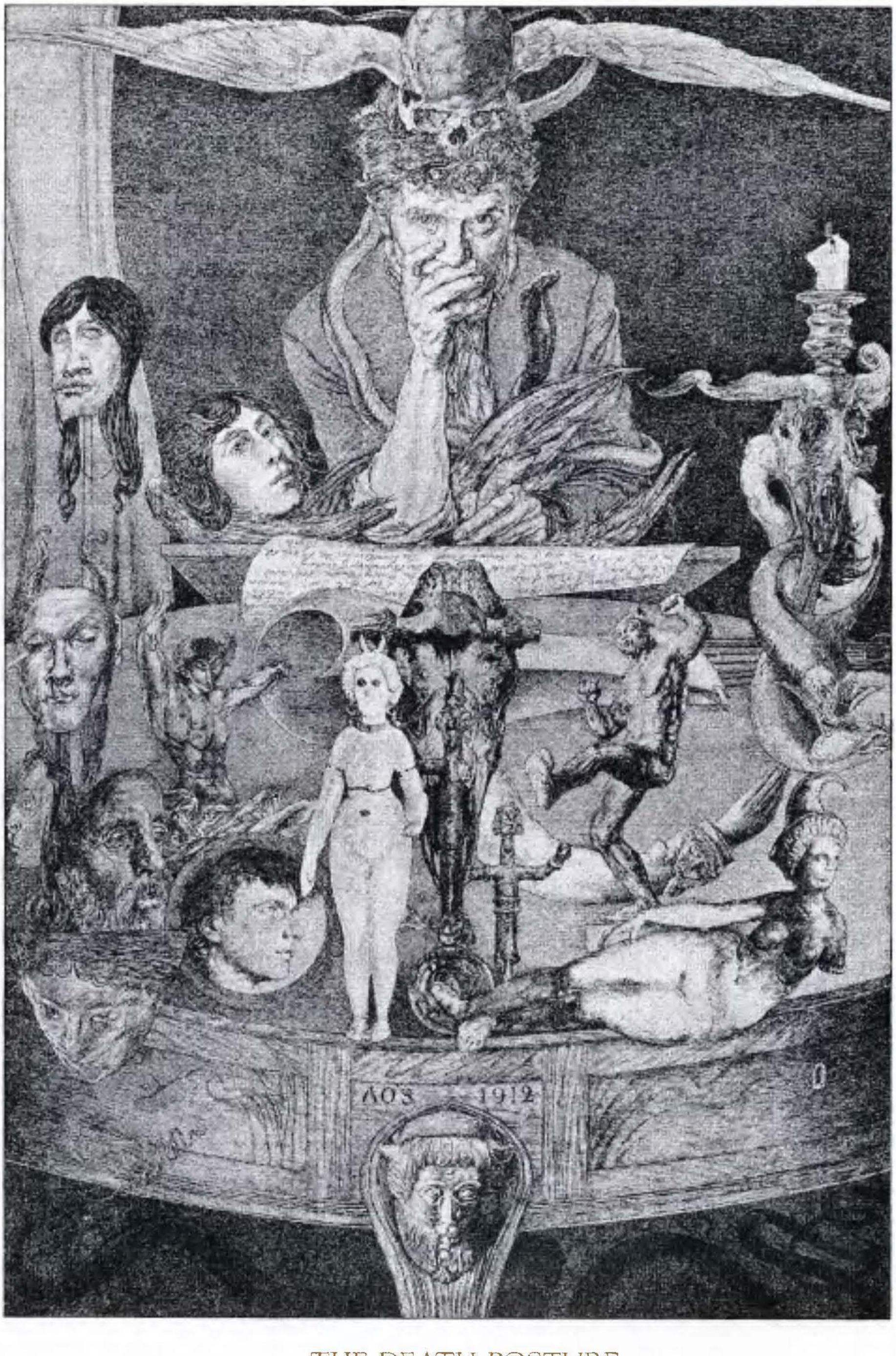
Kia: The absolute freedom which being free is mighty enough to be "reality" and free at any time: therefore is not potential or manifest (except as its instant possibility) by ideas of freedom or "means," but by the Ego being free to receive it, by being free of ideas about it and by not believing. The less said of it (Kia) the less obscure is it. Remember evolution teaches by terrible punishments — that conception is ultimate reality but not ultimate freedom from evolution.

Virtue: Pure Art.

Vice: Fear, belief, faith, control, science, and the like.

Self-Love: A mental state, mood or condition caused by the emotion of laughter becoming the principle that allows the Ego appreciation or universal association in permitting inclusion before conception.

Exhaustion: That state of vacuity brought by exhausting a desire by some means of dissipation when the mood corresponds to the nature of the desire, i.e., when the mind is worried because of the non-fulfilment of such desire and seeks relief. By seizing this mood and living, the resultant vacuity is sensitive to the subtle suggestion of the Sigil.



THE DEATH POSTURE

DIFFERENT RELIGIONS AND DOCTRINES AS MEANS TO PLEASURE, FREEDOM AND POWER

WHAT IS THERE TO BELIEVE, BUT IN SELF? AND Self is the negation of completeness as reality. No man has seen self at any time. We are what we believe and what it implies by a process of time in the conception; creation is caused by this bondage to formula.

Actions are the expressions of ideas bound up in the belief; they being inherent are obscure, their operation indirect, easily they deceive introspection. Fruits of action are two-fold, Heaven or Hell, their Unity or Nothingness (Purgatory or Indifference). In Heaven there is desire for Women, Hell the desire intense. Purgatory is expectation delayed, Indifference but disappointment till recovery. Then verily they are one and the same. The wise pleasure seeker, having realised they are "different degrees of desire" and never desirable, gives up both

Virtue and Vice and becomes a Kiaist. Riding the Shark of his desire he crosses the ocean of the dual principle and engages himself in self-love.

*   *   *   *   *

Religions are the projection of incapacity, the imaginations of fear, the veneer of superstition, that paradox is truth,* while ofttimes the ornamentation of imbecility. As a virtue in the Idea to maximize pleasure cheaply, remit your sins and excuse them — is but ceremonial, the expression of puppetry to the governing fear. Yes! What you have ordained in your religiousness, is your very rack, imagined though it be! The prospect is not pleasant; you have taught yourself! It has become inborn and your body is sensitive.

* That God is always in Heaven or that the Almighty inconceivable emanates its conception or negation — commits suicide, etc.

*   *   *   *   *

Some praise the idea of Faith. To believe that they are Gods (or anything else) would make them such — proving by all they do, to be full of its non-belief. Better is it to admit incapacity or insignificance, than reinforce it by faith; since the superficial "protects" but does not change the vital. Therefore reject the former for the latter. Their formula is deception and they are deceived, the negation of their purpose. Faith is denial, or the metaphor of Idiotcy, hence it always fails. To make their bondage more secure, Governments force

religion down the throats of their slaves, and it always succeeds; those who escape it are but few, therefore their honour is the greater. When faith perishes, the "Self" shall come into its own. Others less foolish, obscure the memory that God is a conception of themselves, and as much subject to law. Then, this ambition of faith, is it so very desirable? Myself, I have not yet seen a man who is not God already.

Others again, and those who have much knowledge, cannot tell you exactly what "belief" is, or how to believe in what defies natural laws and existing belief. Surely it is not by saying "I believe"; *that* art has long been lost. They are even more subject to bewilderment and distraction directly they open their mouths full of argument; without power and unhappy unless spreading their own confusion, to gain cogency they must adopt dogma and mannerism that excludes possibility . . . . . By the illumination of their knowledge they deteriorate in accomplishment. Have we not watched them decay in ratio to their expoundings? Verily, man cannot believe by faith or gain, neither can he explain his knowledge unless born of a new law. We being everything, wherefore the necessity of imagining we are not?

Be ye mystic.

Others believe in prayer . . . . have not all yet learnt, that to ask is to be denied? Let it be the root of your Gospel. Oh, ye who are living other people's lives! Unless desire is subconscious, it is not fulfilled, no, not in this life. Then verily

sleep is better than prayer. Quiescence is hidden desire, a form of "not asking"; by it the female obtains much from man. Utilize prayer (if you must pray) as a means of exhaustion, and by that you will obtain your desire.

Some do much to show the similarity of different religions; certainly by it I prove the possibility of a fundamental illusion, but that they never realise — of this Ukase they are the mockery, for how much they regret! They suffer more conflict than the unenlightened. With what they can identify their own delusion or fear they call truth. They never see this similarity and the quintessence of religions, their own poverty of imagination and religion's palliation. Better is it to show the essential difference of religions. It is as well to know the various means; is not their object to deceive and govern? Surely, then, for the attainment of the transcendental, God and religion should have no place.

Some praise truth so-called, but give it many containers; forgetting its dependence they prove its relationship and paradox, the song of experience and illusion. Paradox is not "truth," but the truth that anything can be true for a time. What supersedes paradox and its implicit ("not necessary"), I will make the foundation of my teaching. Let us determine the deliberative, "the truth" cannot be divided. Self-love only cannot be denied and is Self-love as such when paradoxical, under any condition, hence it alone is truth, without accessories complete.

Others praise ceremonial Magic, and are supposed to suffer much Ecstasy! Our asylums are crowded, the stage is overrun! Is it by symbolizing we become the symbolized? Were I to crown myself King, should I be King? Rather should I be an object of disgust or pity. These Magicians, whose insincerity is their safety, are but the unemployed dandies of the Brothels. Magic is but one's natural ability to attract without asking; ceremony what is unaffected, its doctrine the negation of theirs. I know them well and their creed of learning that teaches the fear of their own light. Vampires, they are as the very lice in attraction. Their practices prove their incapacity, they have no magic to intensify the normal, the joy of a child or healthy person, none to evoke their pleasure or wisdom from themselves. Their methods depending on a morass of the imagination and a chaos of conditions, their knowledge obtained with less decency than the hyena his food, I say they are less free and do not obtain the satisfaction of the meanest among animals. Self condemned in their disgusting fatness, their emptiness of power, without even the magic of personal charm or beauty, they are offensive in their bad taste and mongering for advertisement. The freedom of energy is not obtained by its bondage, great power not by disintegration. Is it not because our energy (or mind stuff) is already over bound and divided, that we are not capable, let alone magical?

Some believe any and every thing is symbolic, and can be transcribed, and explain the occult, but of what they do not

know. (Great spiritual truths?) So argument a metaphor, cautiously confusing the obvious which develops the hidden virtue. This unnecessary corpulency, however impressive, is it not disgusting? (The Elephant is exceeding large but extremely powerful, the swine though odious does not breed the contempt of our good taste.) If a man is no hero to his servant, much less can he remain a mystic in the eyes of the curious; similarity educates mimicry. Decorate your meaning, however objectionable (as fact), after you have shown your honesty. Truth, though simple, never needs the argument of confusion for obscurity; its own pure symbolism embraces all possibilities as mystic design. Take your stand in commonsense and you include the truth which cannot lie; no argument has yet prevailed. Perfect proportion suggests no alteration, and what is useless decays.

They reject all the modern symbolism*[1] and reach an absurd limit very early. Not counting on change*[2] and (at times) the arbitrary nature of symbolism or the chance of a preserved folly, by their adoption of the traditional without a Science, as having reading to the present, their symbolism is chaotic and meaningless. Not knowing the early rendering, they succeed in projecting their own meagreness by this confusion, as explaining the ancient symbols. Children are more wise. This conglomeration of antiquity decayed, collected with the disease of greed — is surely the chance for charity? Forgetting trumpery ideas, learn the best tradition by seeing your own

*[1] All means of locomotion, machinery, governments, institutions, and everything essentially modern, is vital symbolism of the workings of our mind, etc.

*[2] The symbol of justice known to the Romans is not symbolic of Divine, or our justice, at least not necessarily or usually. The vitality is not exactly like water – nor are we trees; more like ourselves, which might incidentally include trees somewhere unlearnt – much more obvious in our workings at present.

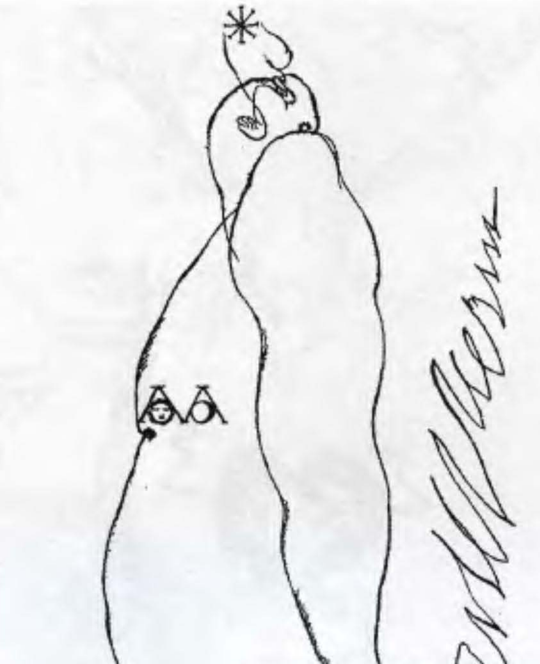
functions and the modern unbiassed. Some praise the belief in a moral doctrinal code, which they naturally and continually transgress, and never obtain their purpose. Given the right nature, they succeed fairly in their own governing, and are those most healthy, sane and self-pleased. It may be called the negation of my doctrine, they obtain tolerable satisfaction, whereas mine is complete. Let him tarry here, who is not strong for the great work. In freedom he might be lost. So fledge your wings fearlessly, ye humble ones!

Others say knowledge only is eternal, it is the eternal illusion of learning — the Ukase of learning what we already know. Directly we ask ourselves "how" we induce stupidity; without this conception what is there we could not know and accomplish? Others for concentration, it will not free you, the mind conceiving the law is bondage. Arrived at that, you will want deconcentration. Dissociation from all ideas but one is not release but imaginative fulfilment, or the fury of creation. Others again, that all things are emanations of the Divine Spirit, as rays from the Sun, hence the need of emancipation? Verily, things are of necessity through their conception and belief. Then let us destroy or change conception, and empty the belief.

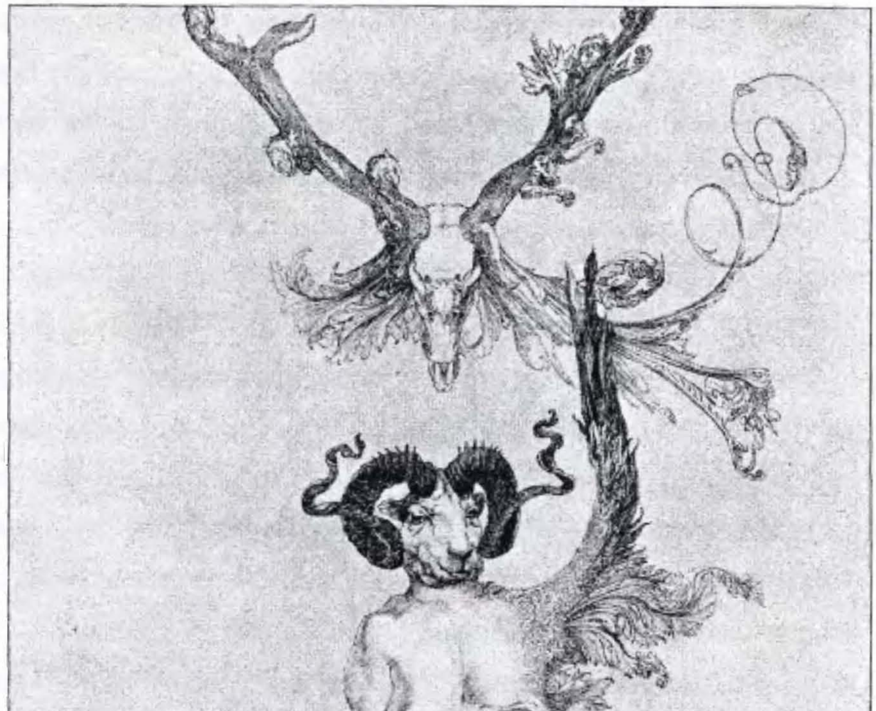
These and many other doctrines, are declared by me as the perpetuators of sin and illusion. Each and all depending on a muddled implication, obscuring, yet evolved from the duality of the consciousness for their enjoyment. In fear they would

vomit hot blood were they to see the fruits of their actions and pleasures. Thus believing in widely different doctrines, they are of that dual principle, necessary parasites on each other. Like drugs and the surgeon's knife, they only annul or at best remove an effect. They do not change or remove the fundamental cause (the law). "Oh, God, thou art the stagnant environment." All is quackery: these religions whose very existence depend on their failure, are so full of misery and confusion, have only multiplied arguments, as full of argument as they are evil, so crowded with non-essentials, being so barren of any free pleasure in this life or another, I cannot uphold their doctrines. Their criterion for enjoyment — death! Better it were a man renounce them all, and embrace his own invincible purpose. He cannot go further, and this is his only release. By it he may put his pleasure where he will, and find satisfaction.





THE DEATH POSTURE : SECOND POSITION



THE ASCENSION OF THE EGO FROM ECSTASY TO ECSTASY

THE CONSUMER OF RELIGION

Kiā, in its Transcendental and Conceivable Manifestation



OF NAME IT HAS NO NEED, TO DESIGNATE, I call it Kia — I dare not claim it as myself. The Kia which can be expressed by conceivable ideas, is not the eternal Kia, which burns up all belief — but is the archetype of "self," the slavery of mortality. Endeavouring to describe "it," I write what may be — but not usually — called the "book of lies" —.*[1] The unorthodox of the originable — a volant "sight," that conveys somehow by the incidental, that truth is somewhere. The Kia which can be vaguely expressed in words is the "Neither-Neither," the unmodified "I" in the sensation of omnipresence, the illumination symbolically transcribed in the sacred alphabet, and of which I am about to write. Its emanation is its own intensity, but not necessariness, it has and ever will exist, the virgin quantum

*[1] About this "Self."

All conception is the dual principle, the law which is its condition.

— by its exuberance we have gained existence. Who dare say where, why and how it is related? By the labour of time the doubter inhabits his limit. Not related to, but permitting all things, it eludes conception, yet is the quintessence of conception as permeating pleasure in meaning. Anterior to Heaven and Earth, in its aspect that transcends these, but not intelligence, it may be regarded as the primordial sexual principle, the idea of pleasure in self-love. Only he who has attained the death posture can apprehend this new sexuality, and its almighty love satisfied. He that is ever servile to belief, clogged by desire, is identified with such and can see but its infinite ramifications in dissatisfaction.*[2] The progenitor of itself and all things, but resembling nothing, this sexuality in its early simplicity, embodies the everlasting. Time has not changed it, hence I call it new. This ancestral sex principle, and the idea of self, are one and the same, this sameness its exaction and infinite possibilities, the early duality, the mystery of mysteries, the Sphinx at the gates of all spirituality. All conceivable ideas begin and end as light in its emotion, the ecstasy which the creation of the idea of self induces. The idea is unity by the formula of self, its necessary reality as continuity, the question of all things, all this universe visible and invisible has come out of it. As unity conceived duality, it begot trinity, begot tetragrammaton. Duality being unity, is time, the complex of conception, the eternal refluctuation to the primeval reality in freedom — being trinity of dualities,

*[2] The unmodified sex principle refracted through the dual principle emanates the in inite variety of emotions or sexualities, which may be called its ramifications.

Symbolised
KIA
Neither-Neither
or the unmodified
Sexuality.
|
Dual Principle.
|

|
Modifications.

is the six senses, the five facets of sex — projecting as environment for self-assimilation in denial, as a complete sexuality. Being tetragrammaton of dualities is twelvefold by arrangement, the human complex, and may be called the twelve commandments of the believer. It imagines the eternal decimal, its multiplicity embracing eternity, from which spring the manifold forms, which constitute existence. Vitalized by the breath of self-love, life is conscious of one. Self being its opposing force, is alternately conflict, harmony, life and death. These four principles are one and the same — the conception considered as the complete "self" or consciousness — hence they may be blended into unity and Symbolized . One form made by two, that is three-fold and having four directions.

* * * * *

The Transcendental Law, the Law and Testament of the "New"

The law of Kia is its own arbiter, beyond necessitation, who can grasp the nameless Kia? Obvious but unintelligible, without form, its design most excellent. Its wish is its superabundance, who can assert its mysterious purpose? By our knowledge it becomes more obscure, more remote, and our faith — opacity. Without attribute, I know not its name. How free it is, it has no need of sovereignty! (Kingdoms are their own despoilers.) Without lineage, who dare claim relationship? Without virtue, how pleasing in its moral self-love! How mighty is it, in its assertion of "*Need not be —Does not matter*"! Self-love in complete perspective, serves its own invincible purpose of ecstasy. Supreme bliss simulating opposition is its balance. It suffers no hurt, neither does it labour. Is it not self-attracting and independent? Assuredly we cannot call it balance. Could we but imitate its law, all creation without command would unite and serve our purpose in pleasure and harmony. Kia transcending conception, is unchanging and inexhaustible, there is no need of illumination to see it. If we open our mouths to speak of it, it is not of it but of our duality, mighty though it be in its early simplicity! Kia without conceiving, produces its rendezvous as the fulness of creation. Without assertion the mightiest energy, without smallness it may appear the least among

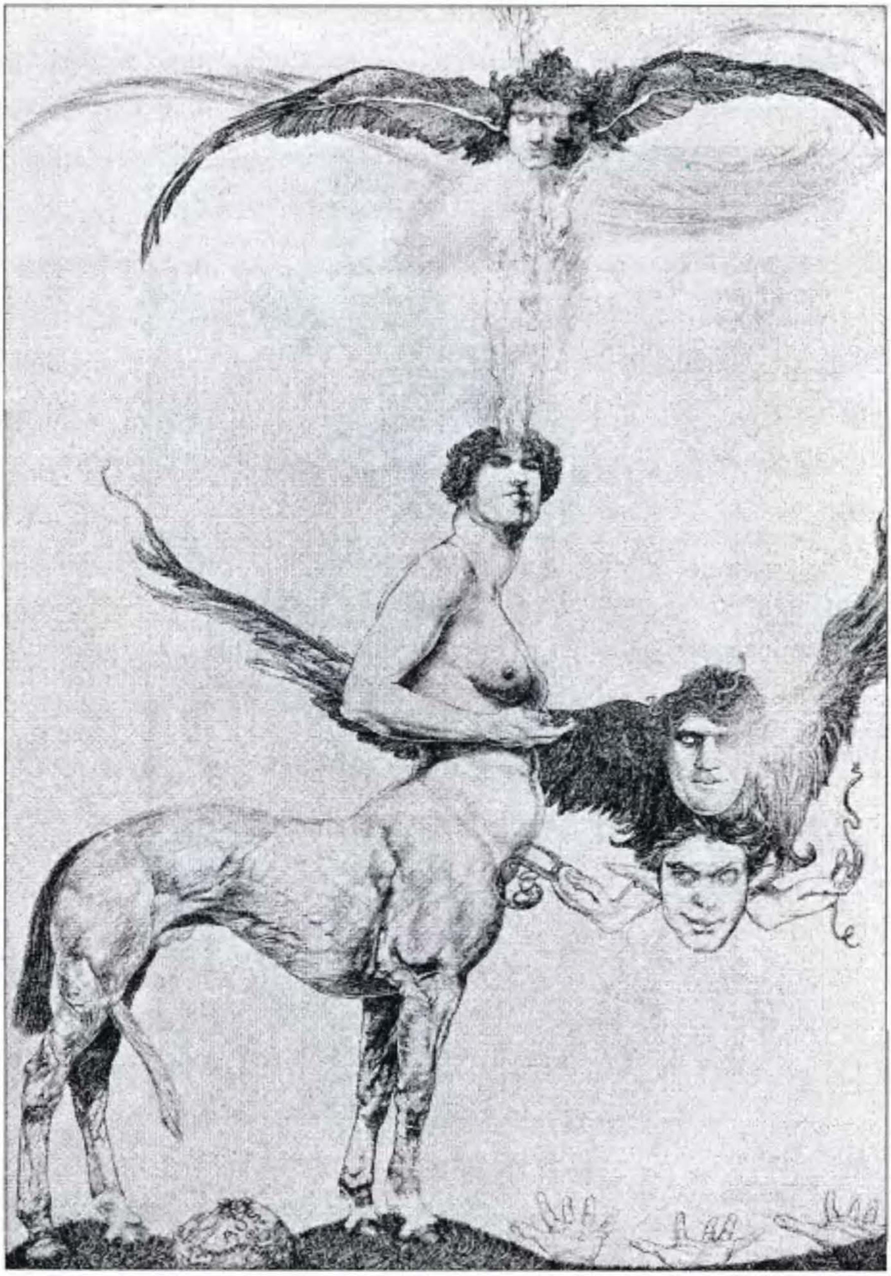
things. Its possession ours without asking, its being free, the only thing that is free. Without distinction, it has no favourites, but nourishes itself. In fear all creation pays homage — but does not extol its moral, so everything perishes unbeautifully. We endow ourselves with the power we conceive of it, and it acts as master — *, never the cause of emancipation. Thus for ever from "self" do I fashion the Kia, without likeness, but which may be regarded as the truth. From this consultation is the bondage made, not by intelligence shall we be free. The law of Kia is its ever original purpose, undetermined, without change the emanations, through our conception they materialize and are of that duality, man takes his law from this refraction, his ideas — reality. With what does he balance his ecstasy? Measure for measure by intense pain, sorrow, and miseries. With what his rebellion? Of necessity slavery! Duality is the law, realization by suffering, relates and opposes by units of time. Ecstasy for any length of time is difficult to obtain, and laboured heavily for. Various degrees of misery alternating with gusts of pleasure and emotions less anxious, would seem the condition of consciousness and existence. Duality in some form or another is consciousness as existence. It is the illusion of time, size, entity, etc. — the world's limit. The dual principle is the quintessence of all experience, no ramification has enlarged its early simplicity, but is only its repetition, modification or complexity, never is its evolution complete. It cannot go

* By scores of incarnations, our eventual "self" is derived from the attributes with which we endow our God, the abstract Ego or conceptive principle. All conception is a denial of the Kia, hence we are its opposition, our own evil. The offspring of ourselves, we are the conflict of what we deny and assert of the Kia. It would seem as though we cannot be too careful in our choice, for it determines the body we inhabit.

further than the experience of self — so returns and unites again and again, ever an anti-climax. For ever retrogressing to its original simplicity by infinite complication is its evolution. No man shall understand "Why" by its workings. Know it as the illusion that embraces the learning of all existence. The most aged one who grows no wiser, it may be regarded as the mother of all things. Therefore believe all experience to be illusion, and the law of duality. As space pervades an object both in and out, similarly within and beyond this ever-changing cosmos, there is this secondless principle.



THE EYE OF ECSTASY



EMANATIONS OF THE EGO

SOLILOQUY ON GOD-HEAD

Who ever Thought Thus?

SOMETHING is causing Pain and something energizes the Agony: may it not be caused through the latent Idea of Supreme Bliss? And this eternal expectation, this amassing of ornament on decay, this ever-abiding thought — is coincidental with the vanity preceding death? O, squalid thought from the most morbid spleen—how can I devour thee and save my Soul? Ever did it answer back — "Pay homage where due; the Physician is the Lord of existence!" This superstition of medicine — is it not the essence of cowardice, the agent of Death?

* * * * *

Strange no one remembers being dead? Have you ever seen the Sun? — If you have then you have seen nothing dead — in spite of your different belief! Which is the more dead "you"

or this corpse? Which of you has the greater degree of consciousness? Judging by expression alone — which of you appears enjoying Life most? May not this "belief" in death be the "will" that attempts "death" for your satisfaction, but can give you no more than sleep, decay, change — hell? This constant somnambulism is "the unsatisfactory."

* * * * *

You disbelieve in Ghosts and God — because you have not seen them? What! You have never seen the mocking ghosts of your beliefs? — the Laughing Bedlam of your humility or Mammon — your grotesque Ideas of "Self"? Yea, your very faculties and your most courageous Lies are Gods! Who is the slayer of your Gods — but a God!

There is no proof that you existed before? What an excuse! No one has returned to tell us? What a damning advocate! You are but what you were —somehow changed? You are the case Primâ Facie that you are reincarnated to perhaps anything? "Perhapses" are possible! Can you do differently to what you do? Never shall I tire of asserting that you constantly do differently!

* * * * *

What is the "ugliness" that offends? Is it the vague knowledge that you will have to change your mind — that

you are germinating what you contain? You are always remembering what you forgot; to-day may be the day of reckoning — of believing by force what you disbelieved ? Now if to-day is yesterday in all but appearances — then to-morrow also is to-day — the day of decay! Daily is this universe destroyed, that is why you are conscious! There is no Life and Death? Such ideas should be less than comic.

There is no Duality?

You are conscious of the gay Butterfly you observe and are conscious of being "You"; the Butterfly is conscious of being "itself," and as such, it is a consciousness as good as and the same as yours, i.e., of your being "you." Therefore this consciousness of "you" that you both feel is the same "you"? Ergo, you are one and the same — the mystery of mysteries and the most simple thing in the world to understand! How could you be conscious of what you are not? But you might believe differently? So, if you hurt the Butterfly you hurt yourself, but your belief that you don't hurt yourself protects you from hurt — for a time! Belief gets tired and you are miserably hurt! Do what you will — belief is ever its own inconsistency. Desire contains everything, hence you must believe in everything — if you believe at all! Belief seems to exclude commonsense.

* * * * *

There is no doubt about it — this consciousness of "Thee" and "Me" is the unwelcome but ever ready torturer — yet it "need not be so" in any sense! Is it not a matter of Fear? You are fearsome of entering a den of Tigers? (And I assure you it is a matter of righteousness — (inborn or cultured) — whether you enter voluntarily or are chucked in, and whether you come out alive or not!) Yet daily you fearlessly enter dens inhabited by more terrible creatures than Tigers and you come out unharmed — why?

* * * * *

The Allegory

Great scientists are finding out the death-dealing properties of the microbes they discover we breathe, and which according to their canons should destroy; we should be already dead? Have faith! The canons of science are quite correct, they do not disappoint the doubt! Our greater familiarity — "this impulse to knowledge" will certainly bring us the disease and death they give! And also give us in compensation their powers of destruction! For the destruction of whom? Things will be squared! Is this the value of the will? This "will to power" — how life preserving! How furthering of discriminate selection! How pleasing! Most noble explorers! O, you scientists — go on discovering the Bottomless Pit! When you are sodden with science — the lightning will thunder

out the murder? New hope will be born? New creatures for the circus? (The conception of) God-head must ever evolve its inertia for transmutation to its very opposite — because it contains it!

The master must be the painful learner of his stupidity?

The idea of God ever means the forgetfulness of supremacy and Godliness. So must be supplanted by fear, eh?

There is no Atheist, no one is free from auto-biography, there is no fearless pleasurist?

The conception is the absence of its indisputable reality or reality within! When the conception is memorial to forgetfulness — it may be the chance of its reality for you? When the prayer — (you are always praying) has transmutated to its Blasphemy — you are attractive enough to be heard — your desire is gratified! What a somersault of humility!

* * * * *

Whether God is projected as master by fear or as the dweller within by love Gods we are all the time, that is why divinity is always potential. Its constant generation, the eternal delay — is life. This envy of the Master or Creator — the ultimate hope to follow in manner is also existence and the forfeiture of "Life"!

* * * * *

There is no scientific fact, it ever implies its opposite as equal fact, this is the "fact." Then why trouble to prove anything as fact? This vain hope to prove finality is death itself, so why humbug the "Desire"? You have proved (by mathematics!) the sun to be so many millions of miles away from you — you will now improve its efficiency! Nature — that impulse to the antitheses of your truths, will early prove (by mathematics and whenever you like!) that the Sun does not exist at all! Or if you wish — it will prove conclusively that the Sun is millions of millions of miles further away or millions of miles nearer than you once thought! Most extraordinary thinker! These facts and many others are already known to the butterfly, the lice, the insects — and perhaps yourself? Whose senses are the more true — yours or the house-fly's? You will eventually adopt their vision — their thoughts and wisdom — you were such once? You are such now but have not awakened them—you will be such again in power! Wondrous progress! Most meritorious accomplishments! Most merciless! Progress should be closely examined and what you have gained by the convenience of science.

A thought for perspective — you are always what you most wish — the prospective! Your desire is to live according to your desire, and this you are always realizing! Most noble sentiment! — you are "it" already — "the satisfied" — "the desireless" — "the real thing"! You are drunk with it!

There is no illusion but consciousness! This consciousness is ever the smiling monument commemorating "Whether you ever really enjoyed Life"!

* * * * *

The God of the "Will" is the command to obey, its Justice everyone fears — it is a Sword — your desert for obedience! "Will" is the command to believe, your will is what you have believed actively willing belief for you! You think when "it" wishes! "Will" is complication, the means of a means. Call this will free or not — beyond will and belief is Self-love — I know no better name. It is free to believe what it desires. You are free to believe in nothing related to belief. The "Truth" is not difficult to understand! The truth has no will — will has no truth! Truth is "will" never believed — it has no truth! "Could be" — is the immediate certainty! This haunting Sphinx teaches us the value of the "will to anything"? Then there is no graver risk than Absolute Knowledge — if little is dangerous — what about Omniscience? The Almighty power has no accessories!

* * * * *

Science is the accursed doubt of the possible, yea, of what does exist! You cannot conceive an impossibility, nothing is impossible, you are the impossible! Doubt is delay — time —

but how it punishes! Nothing is more true than anything else! What are you *not* — you ever answered truthfully ?

* * * * *

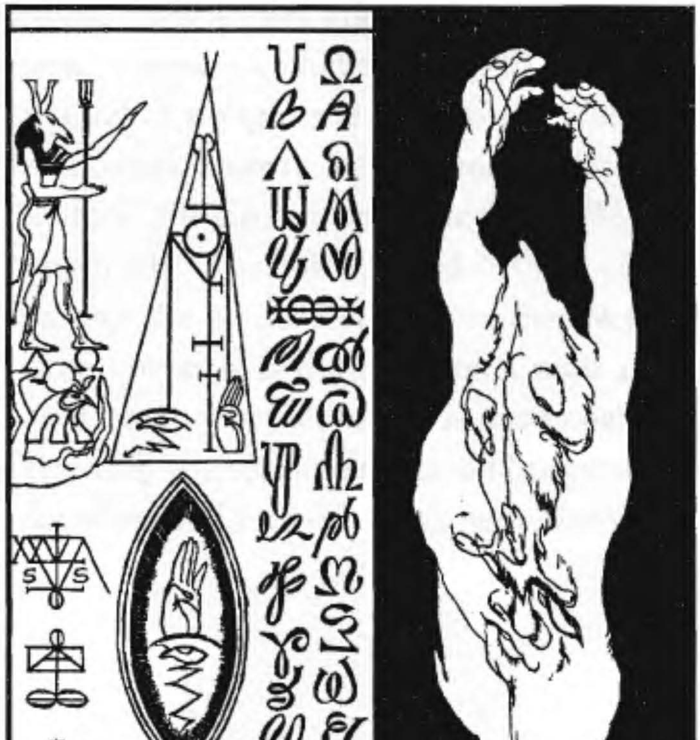
You tyrannise over yourself, so constantly forget what you remember; you resist sense objects and show resistance to the faculties by believing or not. These faculties are as numerous as the atoms you have not yet seen, and they are as endless as the number one — they come into life at will. You adopt a few at a time — knowledge you speak through them — did you but understand your grammar those you disown speak louder than your words! I would not believe the wisdom of the Almighty.

Belief is ever its own tempter to believe differently; you cannot believe freedom but you may be freed from belief? Neither can you believe the "Truth" but you need not compromise yourself. The way of Life is not by "means" — these doctrines — my doctrines even though they allow the self-appointed devotee to emulate my realization —may I ever blush! The man of sorrows is the Teacher! I have taught — would I teach myself or thee again? Not for a gift from Heaven! Mastership equals learning — equals constant unlearning! Almighty is he who has not learnt and mighty is the babe — it has only the power of assimilating!

The most solecistical of fools now asks — "how can we escape the inevitable evolutions of conception — as all is


IN COMING OUT OF THE SELF
AND BECOMING A 'KA'.

ever conceiving"? My answer shall permit all means, all men, all conditions. Listen, O, God that art, yet would be God. When the mind is nonplussed capability to attempt the impossible becomes known; by that most simple state of "Neither-Neither" the Ego becomes the Silent Watcher and knows about it all! The "Why" and "How" of desire is contained within the mystic state of "Neither-Neither" and common-sense proves it is the milk state, most nutritious! Clownish that I am — yet all my ideas have come out of it (and, my friend, all yours), but ever have I been a sluggard — an old sinner who would see others almighty before himself.



THE DEATH POSTURE

THE DEATH POSTURE

IDEAS OF SELF IN CONFLICT CANNOT BE slain, by resistance they are a reality — no Death or cunning has overcome them but is their reinforcement of energy. The dead are born again and again lie in the womb of conscience. By allowing maturity is to predicate decay — when by non-resistance is retrogression to early simplicity and the passage to the original and unity without the idea. From that idea is the formula of non-resistance germinating "Does not matter — please yourself."

The conception of "I am not" must of necessity follow the conception of "I am," because of its grammar, as surely in this world of sorrow night follows day. The recognition of pain as such, implies the idea of pleasure, and so with all ideas. By this duality, let him remember to laugh at all times, recognize all things, resist nothing; then there is no conflict, incompatibility or compulsion as such.

Man implies Woman, I transcend these by the Hermaphrodite, this again implies a Eunuch*[1]; all these conditions I transcend by a "Neither" principle, yet although a "Neither" is vague, the fact of conceiving it proves its palpability, and again implies a different "Neither."*[2]

*[1] Sex-less.

*[2] They being dual, have analogy to certain early sex principles in nature. They are carried further in the sacred alphabet, being too abstruse to explain by orthodox words and grammar.

But the "Neither-Neither" principle of those two, is the state where the mind has passed beyond conception, it cannot be balanced, since it implies only itself. The "I" principle has reached the "Does not matter — need not be" state, and is not related to form. Save and beyond it, there is no other, therefore it alone is complete and eternal. Indestructible, it has power to destroy — therefore it alone is true freedom and existence. Through it comes immunity from all sorrow, therefore the spirit of ecstasy. Renouncing everything by the means shown, take shelter in it. Surely it is the abode of the Kia? This having once been (even Symbolically) reached, is our unconditional release from duality and time — believe this to be true. The belief free from all ideas but pleasure, the Karma through law (displeasure) speedily exhausts itself. In that moment beyond time, a new law can become incarnate, without the payment of sorrow, every wish gratified, he*[3] having become the gratifier by his law. The new law shall be the arcana of the mystic unbalanced "Does not matter — need not be," there is no necessitation, "please yourself" is its creed.*[4]

*[3] The Ego.

*[4] The belief ever striving for denial — fulness by multiplication, is kept free by retention in this.

In that day there can be deliberation. Without subjection, what you wish to believe can be true. "He"[*5] is pleased by this imitation, the truth revealed to me by all systems of government but is himself ungoverned; Kia, the supreme bliss. This the glorious Science of pleasing one's self by a new agreement, the art of Self-love by recognition, the Psychology of ecstasy by non-resistance.

*5 "He," the Ego, now becomes the "Absolute."

The Ritual and Doctrine

Lying on your back lazily, the body expressing the emotion of yawning, suspiring while conceiving by smiling, that is the idea of the posture. Forgetting time with those things which were essential reflecting their meaninglessness, the moment is beyond time and its virtue has happened.

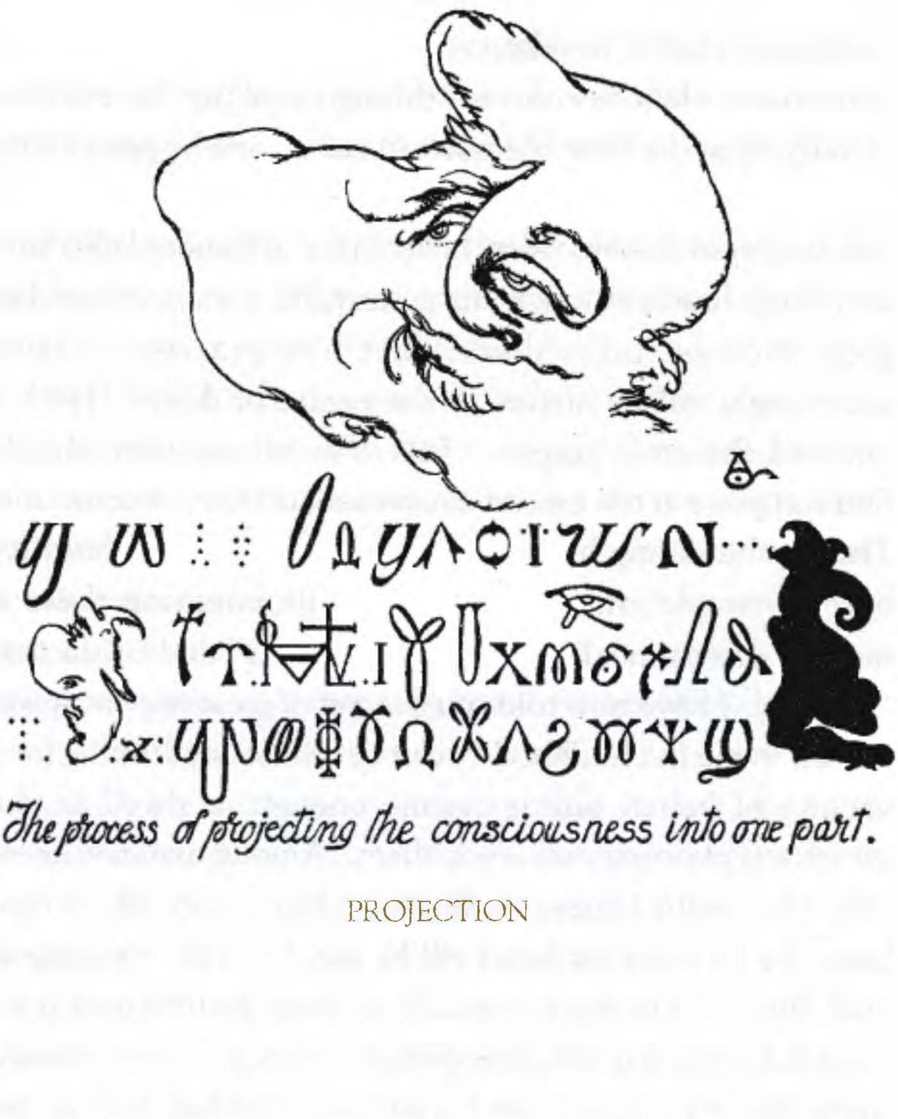
Standing on tip-toe, with the arms rigid, bound behind by the hands, clasped and straining the utmost, the neck stretched — breathing deeply and spasmodically, till giddy and sensation comes in gusts, gives exhaustion and capacity for the former.

Gazing at your reflection till it is blurred and you know not the gazer, close your eyes (this usually happens involuntarily) and visualize. The light (always an X in curious evolutions) that is seen should be held on to, never letting go, till the effort is forgotten, this gives a feeling of immensity (which sees a small form ), whose limit you cannot reach. This

should be practised before experiencing the foregoing. The emotion that is felt is the knowledge which tells you why.

The death posture is its inevitability accelerated, through it we escape our unending delay — by its attachment, the Ego is swept up as a leaf in a fierce gale — in the fleetness of the indeterminable, that which is always about to happen becomes its truth. Things that are self-evident are no longer obscure, as by his own will he pleases, know this as the negation of all faith by living it, the end of the duality of the consciousness. Of belief, a positive death state, all else as sleep, a negative state. It is the dead body of all we believe, and shall awake a dead corpse. The Ego in subjection to law, seeks inertion in sleep and death. Know the death posture and its reality in annihilation of law — the ascension from duality. In that day of tearless lamentation the universe shall be reduced to ashes . . . . but he escapes the judgment! And what of "I," most unfortunate man! In that freedom there is no necessitation, what dare I say more? Rather would I commit much sin than compromise myself. There are many preliminary exercises, as innumerable as sins, futile of themselves but designative of the ultimate means. The death posture in the reduction of all conception (sin) to the "Neither-Neither" till the desire is contentment by pleasing yourself. By this and by no other are the inertia of belief; the restoration of the new sexuality and the ever original self-love in freedom are attained. The primordial vacuity (or

belief) is not by the exercise of focussing the mind on a negation of all conceivable things, the identity of unity and duality, chaos and uniformity, etc., etc., but by doing it now, not eventually. Perceive, and feel without the necessity of an opposite, but by its relative. Perceive light without shadow by its own colour as contrast, through evoking the emotion of laughter at the time of ecstasy in union, and by practice till that emotion is untiring and subtle. The law of reaction is defeated by inclusion. Were he to enjoy an hundred pleasures at a time, however much his ecstasy, he does not lose, but great increase takes place. Let him practise it daily, accordingly, till he arrives at the centre of desire. He has imitated the great purpose. Like this, all emotions should find equipoise at the time of emanation, till they become one. Thus by hindering belief and semen from conception, they become simple and cosmic. By its illumination there is nothing that cannot be explained. Certainly I find satisfaction in ecstasy. I have now told you a secret of great import, it was known to me in childhood. Even by sedulously striving for a vacuity of belief, one is cosmic enough to dwell in the innermost of others and enjoy them. Among men few know what they really believe or desire, let him begin, who would know, by locating his belief till he sees his will. Existing as dual, they are identical in desire, by their duality there is no control, for will and belief are ever at variance, and each would shape the other to its ends, in the issue neither wins as the joy is a covert of sorrow. Let him unite them.



PROJECTION



THE SELF'S VISION OF ENLIGHTENMENT

THE CLOUDY ENEMIES BORN OF STAGNANT SELF-HYPNOTISM

NATURAL BELIEF IS THE INTUITION THAT COMPELS belief through that which is experienced reacting, and dominating in turns; everything has to associate itself through its definite emotion, stimulated by those in harmony; those discordant, lose cogency and inhibit. So by its own workings belief is limited and determined for you. The majority of our actions can be traced to a subconscious desire (for freedom) in conflict with habit, an obedience to inherent fatalism which hangs on "good and bad" actions already committed (in past existence) against a preserved morality* and whose reaction gives expression as spontaneity, involuntariness, autonomy, the deliberate, etc., as the chance arises. The rest is due to a conflicting traditional moral

* The elemental morality or fear of displeasing.

doctrine that has become constitutional (partly adopted to govern and time this reaction). In its origin, an idea of what was then considered conveniently good and bad . . . . To maximize pleasure by an arbitrary compromise of abstention and performance of desire feared. Assimilated by the deceit of its divine origin, its tenets are reward for obedience, punishment for transgression, both holding good for all time (this world and another). This moral code is a dramatised burlesque of the conceptive faculty, but is never so perfect or simple in that it allows latitude for change in any sense, so becomes dissociated from evolution, etc.; and this divorce loses any utility and of necessity for its own preservation and the sympathy desired, evolves contradictions or a complication to give relationship. Transgressing its commandments, dishonesty shows us its iniquity, for our justification; or simultaneously we create an excuse or reason for the sin by a distortion of the moral code, that allows some incongruity. (Usually retaining a few unforgiveable sins — and an unwritten law.) This negative confession is a feigned rationalism that allows adventitious excuses . . . . a process of self-deception to satisfy and summarily persuade yourself of righteousness. What one among us has any excuse but self-love? We do not create or confess a morality that is convenient, that lends itself to growth, and remains simple, that allows transgression without excuse or punishment. It would be wise and commonsense to do so, whatever the state of affairs in

your mind. Nature eventually denies that which it affirms: Through permanent association with the same moral code we help desire to transgress. Desire of those things is denied, the more you restrict the more you sin, but desire equally desires preservation of moral instinct, so desire is its own conflict (and weakly enough). Have no fear, the Bull of earth has long had nothing to do with your unclean conscience, your stagnant ideas of morality. The microbe alone would seem without fear!

The Complexity of the Belief (Know Thyself). The nature of belief equals all possibilities ultimately true by identification through culture to an idea of time, so what is not timely is not true, and what is not true, prognostication. Thought of one thing, implies the possibility of another idea as contradicting but not dissociated, belief is to make "one" more convincing. The condition of belief is the denial or limit imposed on the capability of the vitality. To believe at all as such is a concentration and schooling to exclude the implied by adopting a hypothesis or faith that reflects non-worryingly or deceitfully rationalizes the rejected. Truth is not the truth of formula.

The centre of belief is love for one's self, projecting environment for fulfilment but allowing its distortion to simulate denial, an ambition to become ulterior to self-desire, but you cannot get further than the centre, so one multiplies (believes) in order to be more unaware of the fundamental.

Now this refusal to believe what one believes and exactly as one believes, is the first condition for all those who are in desire in any sense whatsoever; the man who is in love perforce becomes a liar, self-hypnotised by his morbid ornamentation. You know the results . . . .

You can only "truly believe" one thing, yet its implexion is essential (as the truth seems to kill*), so the imagined goes on for ever. The imagination learns that the idea is its compulsion. To explain the "why" of belief (or of anything else), we must transcend its schism. By entire consciousness in how the self loves is the means. As we imitate this law of duality in all our processes of believing, it is not so simple as it seems. Who has transgressed the law of conception? Who has no fear? Yet by this sin, is the sciential of what determines the Schetic. Gracefully compelling or expecting disappointment at the time of desire is the means of locating its deceit, a consciousness that alone gives the chance of inquiry. Beyond it is something arbitrary, the pauser, the ordainer of law, imitating it by "reason" is but damning the consequences. Reason is belief, belief is fear of one's capability, the faith that you are not even all the wonders of creation, let alone the possibility of being the creator. It is delay . . . . Belief well earns the terrible hatred of the vitality. Belief is not freedom. Belief creates its necessary experience, progress germinates in retrogression. Consider the reality is somewhere: and your belief may be too small for its habitation.

* And does kill when feared.

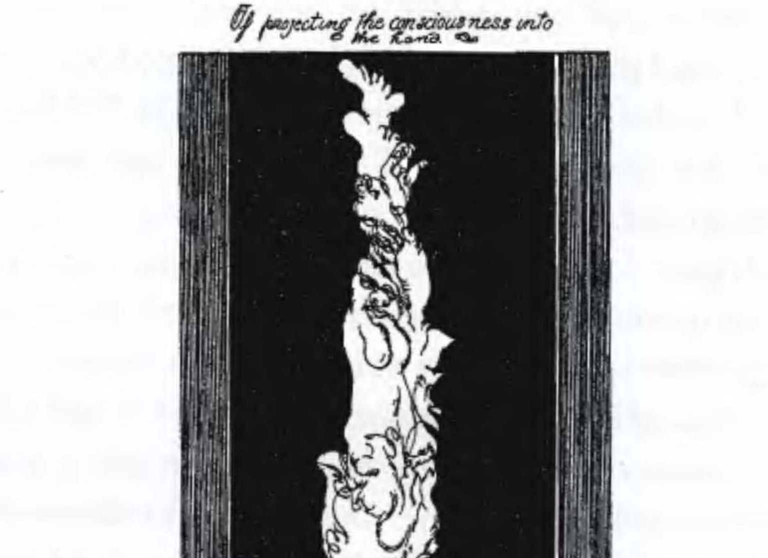
Oh, ye of much faith in God, merge into it by the worship of self! Ah! foolish man, worship the glorious in freedom. When death approaches the faith in God and desire of woman will not save you, what are their use when withering and decay sets in and the body is an object of disgust? And what is the use of knowledge and charity when reality is known? Unsheathe the sword of self; ideas of the Almighty should be constantly slain and righteousness should be inquired into.

Whosoever shall study his true nature a little, him does the "self" investigate with his extraordinary conduct. He can compel anything without offending. As the tendency of the most lustful ceases before publicity and death, so do morals and faith before the perfect bliss. A glimpse of the truth is born of purity in love: when the desire is without fear, when it does not desire possession. When the thought is fulfilled by vision. The fire that is all pleasure is loosed at his will, he is attraction, the cynosure of women. When the believing principle is devoid of faith, as sterile of possessing ideas of God — he is indestructible. Only when there is no fear in any form is there realisation of identity with reality (freedom). For them there is no danger in negligence, there being no discrimination. For him who is conscious of the slightest differentiation there is fear. So long as there is perception of self-reproach or conscience, there is pain germinating: there is no freedom. He who believes anything he perceives or imagines, falls into sin. By believing without feeling

perturbation, forgetting ideas of external and internal, he regards everything as self, and is the consciousness of non-resistance, has no horizon: he is free. On seeing the star-lit eyes and rosebud mouths, the breasts and loins of beautiful women, you become lovingly attached, but if you fear, consider constantly that they are merely the charred flesh and bones of yourself after the torture. The space between the eternal and "self," is it not a moral doctrine? By unbelieving all one believes and sedulously without anxiety not believing (by the "Neither-Neither" process), the principle becomes simple and cosmic enough to include what you are always desiring, and you are free to believe what was impossible. The desire is so mighty, it asks no permission, and suffers no consequences, but the ecstasy of its possession. Against it nothing can prevail, it burns up, as celluloid cast into the furnace — the old folly of promising things on behalf of an imagined "another." At hand is the freedom of Heaven, the Way, the Truth, and the Light, and none dare say this of himself but by me, in Truth I alone am "Self," my will unconditioned, is magical. Those who have lived much in their nature will in some degree be familiar with such a sensation, poor though it be.







VISION THROUGH THE SENSE OF TOUCH

PREFACE TO SELF-LOVE

LET US BE HONEST! THOU ART "THAT," SUPREME in freedom, most desirable, beyond desire, untouched by the six stupifiers. The sexuality labours, so Death may harvest by desire. The elusive fancies of the senses are dangerous, because of the righteousness you have learned to obey and control them by. Hell-fire burns because you "conceived"; and will cease to hurt when you identify the Ego with all the possibilities of its qualities by believing as the "Neither-Neither" process. You are fire — yet you are scorched! Because you have "willed" belief (differently or not — makes no difference); the cycle of belief goes on and always obliges, so one day you must believe differently and the fire will no longer hurt — you are saved? There are other means of hurting you?

* * * * *

In that state which is not, there is no consciousness in any sense that thou art "that" (Kia), which is superb, beyond the range of definition: there is no temptation of

freedom, "it" was not the cause of evolution. Hence "it" is beyond time, consciousness or unconsciousness, everything or nothingness, etc.; this I know through the "Neither-Neither" which is automatically beyond every conception, ever free in every sense. Perhaps "it" may not be obscure by continual afterthought and vaguely felt through the hand of innocence — but whoever understands such simple meanings? "It" is never perceived, being the imperceptible Ecstasy of the "Neither-Neither" — ever present but hidden by exhaustion through the cycle of Unity. The certainty of consciousness is always the uncertainty of the perceived or experienced in whatever state it may be, the constant doubt spelling, fear, pain, decay, and the like — the cause of evolution, the eternal incompletion.

* * * * *

O, desire, listen! In point of virulence spiritual desire is as fatal as the sensuous. Aspiration towards a "supreme" is a network of deadly desires because of cowardice within, ergo, some unsatisfied wisdom awaiting exploitation to suffer its evolutions. There is no final wisdom — there is no final desire. How can anything end? Has to-day ever ended? These things are endlessness!

A person desires things of this world — but where is the difference of desiring the "Supreme Bliss"? Which is the more

selfish? Which is nearer you? Which pleases the Creator more? Are you certain of the Creator's will and are you sure of your own desire? Are you the Creator or just yourself, as you fondly imagine your contents?

All these desires, however mighty, you will one day incarnate — yea, photograph. These things already exist — very soon you will have spiritual photographs (unfaked) — but not by the camera you use at present. The pioneer is ever the old fool. An afterthought: some spirits are already photographed — the microbes.

* * * * *

Are you ever free of desideratum? Belief is eternal desire!

Desire is its own cruelty, the fettering of the hand to labour in some world —unknown; nothing is always dead and no thought dies, the master becomes the slave — the position is alternate; you have long believed this, it is in the flesh of your generations with the most merciless Judge! The scorn of all your reforms or the inversion of your values!

* * * * *

This constant curse and blasphemy — is not the relief more in the knowledge of the nascent unrelenting taskmaster?

Are not our bodies all smeared with its blood? Has not the world ever been bloody? Are not our pleasures but rest to

drink the blood of slaughter? O, determined Liars, ye know not yet the lie, it may be Truth!

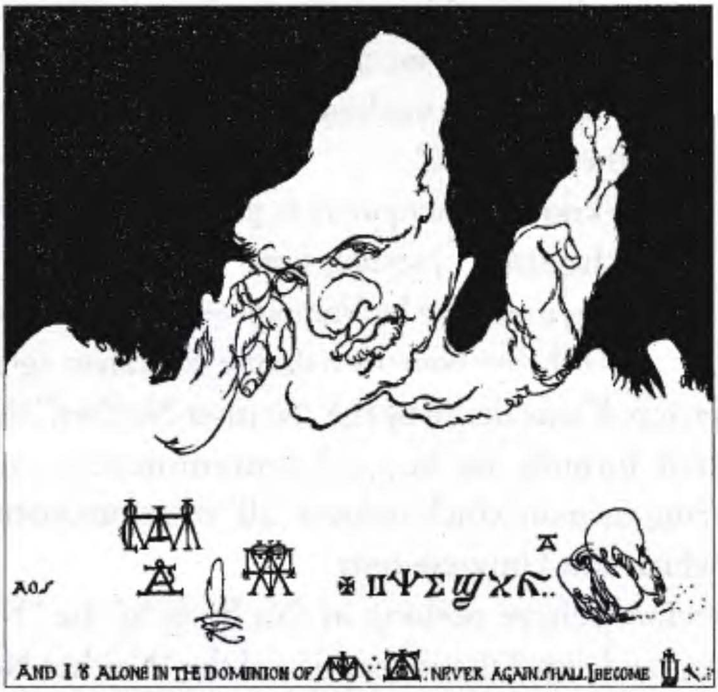
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The Ego is desire, so everything is ultimately desired and undesirable, desire is ever a preliminary forecast of terrible dissatisfaction hidden by its ever-present vainglory. The millennium will come and quickly go. Men will be greater than the Gods they ever conceived — there will be greater dissatisfaction. You are ever what you were — but you may be so in a different form!

* * * * *

A person or a nation, however vain or content, falls immediately into unknown and inevitable desire, consuming him little by little through those conditions — any condition!

The mind becomes firm in desire by desire as devotion, but when realized is it then eternally desirable? (or even for a period of a million years). In Heaven shall be fettered thy foot! Therefore remove the conception that desire is pure, or impure, or has completion — remove it by the "Neither-Neither." Even whether the desire is for the exhaustion of desire by the "Neither-Neither" or for realization in a wife — it is desire — its unending evolution. Therefore remove desire in any form by the "Neither-Neither." Remove the illusion that there is Spirit and Not-Spirit (this idea has never given


AOS
AND I ALONE IN THE DOMINION OF
NEVER AGAIN SHALL I BECOME

beneficial results). Remove all conceptions by the same means.

So long as the notion remains that there is "compulsory bondage" in this World or even in dreams there is such bondage. Remove the conception of Freedom and Bondage in any World or State by meditation on Freedom in Freedom by the "Neither-Neither."

For this we know — Vampirism is quite well proven enough — even by the strong presumption that whenever blood-sucking is done, it is done by Vampire — bats apart from the probability of it being done by a divine or human agency!

Therefore Kiaize desire by the "Neither-Neither," the most excellent formula far beyond contentment — the all-embracing vacuum which reduces "all" to commonsense and upon which this Universe rests.

Therefore believe nothing in this Book by the "Neither-Neither," and dispel the conception of the "Neither-Neither" by the "Neither-Neither," and believe it is "not-necessary" or the conclusion of pleasing yourself, because it "Need-not-be-Does-not-matter."

One believes this "all the time" as the Truth of "The Will," not the thing believed, since the means to an end mean evolution to endless means.

In that most remarkable simplicity there is no beginning or end of wisdom or of anything, so how can it be related to conception and intelligence?



THE THUMB POSTURE OF THE HAND

SELF-LOVE AS A MORAL DOCTRINE AND VIRTUE

THE CRITERION OF ACTION, IS FREEDOM OF movement, timeliness of expression, pleasuring. The value of a moral doctrine is in its freedom for transgression. Simplicity I hold most precious. Are not the most simple things in the world the most perfect, pure, innocent, and their properties the most wonderful? Hence it is the source of wisdom. Wisdom is exactly happiness. In love pleasuring myself — necessarily without excuse. Is this not perfection? Actions would appear unfathomable and incomprehensible, did they exhibit conformity to the great purpose. There are few who can attain to this! Who has no shame? Ecstasy in satisfaction is the great purpose. Freedom from the necessity of law, realisation by the very wish, is the ultimate goal. Law depends on two, two is uberty, millions . . . . Law is complicated. The second did not agitate, the first did

not determine, nor was it compelled or proffered. Chance in sport is not prophecy; by it we have gained proficiency, sufficient to determine .... Prepare for the Eternal, revert to simplicity and you are free. What man can give without impulse? Only he who has a complete sexuality. The highest goodness is self-nourishment. What are we going to include as self? Perfect charity acquires, hence it benefits all things by not giving. What man can have faith without fear? Only he who has no duty to perform. When faith perishes then duty to moral doctrines perishes, we are without sin and endure for ever in all-devouring love. What man can know with certainty? Only he who has effaced the necessity of learning. When teachers fall out, what is the use of learning from them? The wise are not contentious and have no dogma to expound .... rather are they silent as a new-born babe in feeding. What teacher can show the source of wisdom? It is because I know without learning; I know the source and can convey lessons without teaching. Knowledge is but the excrement of experience: experience its own repetition. The true teacher implants no knowledge but shows him his own superabundance. Keeping his vision clear he directs or leads him as a child to the essential. Having shown him the source of wisdom, he retires before gratitude or sentiment sets in, leaving him to fertilize as he wishes. Is not this the way of Heaven? He who trusts to his natural fund of genius, has no

knowledge of its extent and accomplishes with ease, but directly he doubts, ignorance obsesses him. Doubt fertilizes in the virgin soil. He is no longer fearless but a coward to difficulties, his very learning is fear. The difference between genius and ignorance is a degree of fear. The beginning of wisdom is fear of forethought — the reception of knowledge in learning. Children doubt, and abhor learning. Why, even the affection of courage results in cleverness! The difference between good and evil is a matter of profundity. Which is nearer you, self-love and its immorality or love and morals? Not conscious of desert — the compeer of Heaven, and constant happiness in wisdom is the capacity of direction. From self-glorification, from self-exaltation we rise superior to the incapacity of disquieting fear: the ridiculer to destruction of humility in repentance. This "self-love" that does not give but is glad to receive is the genuine opportunity for freedom from covetousness, from the militant amusement of Heaven. He who subordinates animal instincts to reason, quickly loses control. Are not the animals we see in circuses trained by torture? And do not the animals reared in love, slay their masters? The wise embraces and nourishes all things, but does not act as master. Only when passions are ruled by foreign environment are they dangers. Control is by leaving things to work out their own salvation — directly we interfere we become identified with and subject to their desire. When

the Ego sees self-love — there is peace — it becomes the seer. Directly we desire, we have lost all; "we are" what we desire, therefore we never obtain. Desire nothing, and there is nothing that you shall not realise. Desire is for completion, the inherent emotion that it is "all happiness," all wisdom, in constant harmony. But directly we believe, we are liars — and become identified with pain, yet pain and pleasure are one and the same. Therefore believe nothing, and you will have reverted to a simplicity which childhood has not yet attained. The fool asks how? — as we must believe in pleasure and pain. Now if we could suffer them simultaneously (pain and pleasure) and hold fast to a principle that ascends, that allows the Ego vibration above them, should we not have reached the ecstasy? Now the belief is the "Ego," yet separates it from Heaven as your body separates you from another's. . . . . Therefore by retaining the belief in the "not necessity" (when conceiving), the Ego is free. The emotion of laughter is exhaustion, the early suffering — hence by making this emotion a "mental state" at the time of unity* he unites pain and pleasure, suffers them simultaneously and by the "not necessity" of his belief, his conception transcends this world and reaches the absolute ecstasy. There is no place where pain or death can enter.

* Of Sex, indeed of everything.

The idea of God is the primordial sin, all religions are evil. Self-love is its own law, which may be broken with impunity,

being the only energy that is not servile, serving its ever-ready purpose. Surely it is all that is left us that has no sin and is free? Verily, it is the only thing we dare be conscious of. He that truly pleases himself is without virtue, and shall satisfy all men. Hate, jealousy, murder, etc., are conditions of love, even as virtue, greed, selfishness, suicide, etc., are conditions of not pleasing one's self. There is no sin more sickening than love, for it is the very essence of covetousness and the mother of all sin, hence it has the most devotees. Self-love only is pure and without a congregation.

He that entirely loves himself induces self-love only. In this he is inexorable, but does not offend like other men. He is akin to the great purpose, his actions explained for him, good seen of his evil, without knowing, everyone satisfied with his will. Do not Heaven and Earth unite daily in spontaneous homage to this will of self-love? No man can show greater self-love, than by giving up all he believes. Why do I value this self-love before all else? Is it not because I may be free to believe in evil, but have no thought that anything can do me injury? All is self-love, the people of the world, if they only knew, are its devotees. My new law is the great clue to life. If the world could understand this, the rotten fabric discarded, they would diligently follow the way in their own hearts, there would be no further desire for unity . . . . Try and imagine what that implies.

May the idea of God perish and with it women; have they not both made me appear clownish? Let there be no mistake, purity and innocence is simplicity, happiness is wisdom. What is simple has no duality.





THE SELF IN ECSTASY

THE DOCTRINE OF ETERNAL SELF-LOVE

NOW SELF-LOVE IS EXPLAINED. IT IS THE completion of belief. The "self" is the "Neither-Neither," nothing omitted, indissoluble, beyond prepossession; dissociation of conception by its own invincible love is the only true, safe, and free. The desire, will, and belief ceasing to exist as separate. Attraction, repulsion, and control self contained, they become the original unity, inert in pleasure. There is no duality. There is no desire for unity. At that time, it (the dual principle) rests in its unmodified state. The belief no longer subject to conception by conceiving "self" as such by loving. At other times, it*[1] creates a centre, becomes its environment, identified with its ramifications, conception created, subjection to law and the insatiable desire for unity, inasmuch as the duality is unity ♡. Servitude to law is the hatred of Heaven. Self-love only is the eternal all pleasing, by meditation on this effulgent self which is mystic joyousness. At that time of bliss, he is punctual to his imagination, in that day what happiness is his! A lusty innocent, beyond sin,



*[1] It, the "Neither-Neither," emanates a tetragrammaton of relatives, the sexes of which are evolved through their cruciform reflection, and are elusive in identity. In their fusion they produce unity (duality) acquire conception. Progenerating by sub-division they embrace eternity, in their manifold ramifications is law.

without hurt! Balanced by an emotion, a refraction of his ecstasy is all that he is conscious of as external.*2 His vacuity, causes double refraction, "He," the self-effulgent lightens in the Ego. Beyond law and the guest at the "Feast of the Supersensualists."*3 He has power over life and death.*4 Save by this, he is not beyond self-reproach, verily he has loosed all the trouble of the world, the murder from the lightning. Self-love preventing the mind from concentration, is identity without form, is no thought as such; law and external influences contained, do not affect. When that giving up all belief, reflects only its meaning, then is there purity of vision, innocence of touch, ergo, self-love. Verily, verily men are born, suffer and die through their belief. Ejaculation is death. Self-love is preservation and life.

*2 i.e., his rainbow.

*3 Chapter on self-attraction omitted.

*4 This is the test. The one who doubts would naturally submit himself.

Man to invoke pleasure in his choice, subtracts from desire, his desire is partial desire, becomes sub-duple (conflict), never is his energy full. Having no true focus, he is deceived in his strength and attains a pure measure of pleasure from his body. In success how heavy is his sentence! Pleasure becomes the illusion. Through dire necessity, "his means," he is bound to its cause and effect, and becomes a holocaust on the pyre of sentiment. This self-love is the only full energy, all else a wrapping of dissatisfaction, the hypothesis of desires which obscures.

Man in the misery of his illusions and unsatisfied desires, wings his flight to different religions, and doctrines, seeks



THE THUMB CONCENTRATION

redeception, a hypnotic, a palliative from which he suffers fresh miseries in exhaustion. The terms of the cure are new illusions, greater entanglement, more stagnant environment.

Having studied all ways and means to pleasure and pondered over them well again and again, this self-love has been found by me to be the only free, true and full one, nothing more sane, pure, and complete. There is no deceit: when by this all experience certainly is known, everything sublimely beautiful and exceedingly amiable: where the necessity of other means? Like the drink to the drunkard everything should be sacrificed for it. This Self-love is now declared by me the means of evolving millions of ideas for pleasure without love, or its synonyms — self-reproach, sickness, old-age, and death. The Symposium of self and love. O! Wise Man, Please Thyself.





STEALING THE FIRE FROM HEAVEN

THE COMPLETE RITUAL AND DOCTRINE OF MAGIC

Ecstasy in Self-love the Obsession

MY DEAREST, I WILL NOW EXPLAIN THE ONLY SAFE and true formula, the destroyer of the darkness of the World, the most secret among all secrets. Let it be secret to him who would attain. Let it cover any period of time, depending on his conception. There is no qualification,[*1] no ritual or ceremony. His very existence symbolising all that is necessary to perfection. Most emphatically, there is no need of repetition or feeble imitation. You are alive!

*1 The means being simplicity, he is comparatively free to make his own qualifications and difficulties, i.e., magical retirements are absurd and at once prove his incapacity: the non-existence of what he sets about to prove. He at once sets his limit and servility.

Magic, the reduction of properties to simplicity, making them transmutable to utilise them afresh by direction, without capitalization, bearing fruit many times. Know deliberation,

over consciousness and concentration to be its resistance and sycophancy, the ultimate acquirement of idiotcy. Whether for his own pleasure or power, the fulfilment of desire is his purpose, he would terminate this by magic. Let him wait for a desire analogous in intensity,*2 he then sacrifices this desire (or its fulfilment) to the initial desire, by this it becomes organic, the quantum. He has not attained freedom from law.*3 Hence let him wait for a belief to be subtracted, that period when disillusionment has taken place.*4 Verily disappointment is his chance. "This free entity of belief" and his desire are united to his purpose by the use of Sigils or sacred letters. By projecting the consciousness into one part, sensation not being manifold, becomes intensified. By the abstention of desire, except in the object, this is attained (at the psychological time this determines itself).

By non-resistance (involuntary thought and action), worry and apprehension of non-fulfilment, being transient, find no permanent abode: he desires everything. Anxiety defeats the purpose, it retains and exposes the desire. Conscious desire is non-attractive. The mind quiet and focussed, undisturbed by external images does not distort the sense impressions (there is no hallucination; it would end in imaginative fulfilment), but magnifies the existing desire, and joins it to the object in secret.

*2 Just a natural desire

*3 This is a short formula for those whose belief is full in the law, are householders following their desires. The formula holds good for any purpose.

*4 Illustration: the loss of faith in a friend, or an union that did not fulfil expectations.

The Ego not being totally oblivious, let him retain only and visualise the Sigil form, it is his chalice, the means of vacuity and incarnation. By the deliberation of an analogous emotion at that time, he deputises the law (reaction). Miraculous is he, balance not known in this world imitated (attained). All other consciousness annulled with safety, the vehicle strong enough for the ecstasy, he is beyond hurt.

Now let him imagine an union takes place between himself (the mystic union of the Ego and Absolute). The nectar emitted, let him drink slowly, again and again.*[1] After this astonishing experience his passion is incomparable, there is nothing in the world he will desire: unless he wills. That is why people do not understand me. The ecstasy in its emotion is omnigenous. Know it as the nectar of life, the Syllubub of Sun and Moon. Verily he steals the fire from Heaven: the greatest act of bravery in the world. Deliberation egotized, except in the refraction*[2] of the ecstasy, is exposure and death, becoming a presiding obsession, control having been given to a prior experience and is over-conscious of that through it momentarily finding freedom from its native law; thus generating double personality (Insanity).

*[1] If it becomes physical, let him imagine another's body — he has that sigil for its emergency. This, although not his original purpose, he will find exceedingly amiable.

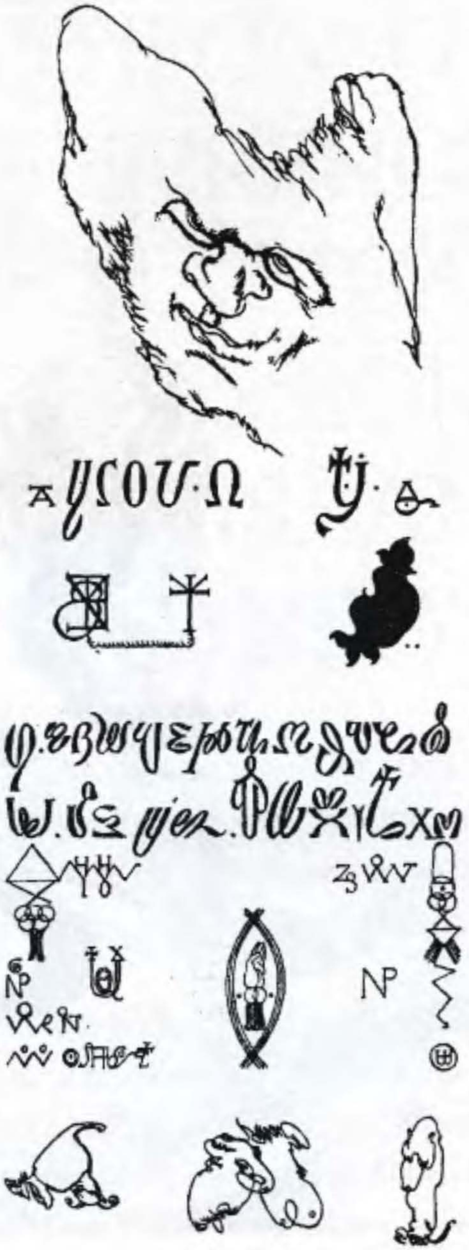
*[2] Laughter in this case.

By these means there is no desire beyond fulfilment, no accomplishment too wonderful, depending on the amount of free belief.*3

*3 It may be done by localizing desire to one sense, hence by this formula using the ear as the vehicle, one hears the most transcendental music ever conceived, being the voices and harmony of every conceivable animal and human existence: and so with each sense.

Men of small pleasure and enterprise, oblivious of your purpose, fault-finding, avaricious, sinful, who cannot live without women or enjoy without pain, fearsome, inconstant, diseased, and withered, dependent, cruel, deceived, and liars, the worst of men! Know, Oh, Lord, Oh beloved Self, I have now told you of that most secret tavern where passion goes when youth has gone, where any man may drink of the nectar of all-beneficent and gratuitous ecstasy. The most pleasurable nourishment that harms no one.





OBESESSIONS INCARNATING



THE INSTANT OF OBSESSION

NOTE ON THE DIFFERENCE OF MAGICAL OBSESSION (GENIUS) AND INSANITY

MAGICAL OBSESSION IS THAT STATE WHEN THE MIND is illuminated by sub-conscious activity evoked voluntarily by formula at our own time, etc., for inspiration. It is the condition of Genius.

Other obsession is the "blind leading the blind," caused by quietism, known as mediumism, an opening out of the Ego to (what is called) any external influence, elementals, or disembodied energy. A transmutated consciousness that is a resistance to "true" sub-conscious activity, it being a voluntary insanity, a somnambulation of the Ego with "no

form" or control to guide it: hence its emanations are stupid in suggestion, or memories of childhood.

Obsession known as or related to insanity is an experience that is dissociated from the personality (Ego) through some sort of rejection. It is sub-crystalline, and cannot become permanently attached to the sub-consciousness, not having exhausted or completed itself by realisation. Depending on its degree of intensity and resistance shown at some time or another, the Ego has or has not knowledge of the obsession; always is its expression autonomous, divorced from personal control, power of direction and timing. Concentration determines dissociation. Enthusiasm for one object seeking completion by identification, sacrifices all else, or deliberately forgets. Its separation from the Ego (it becoming equal, or more in bulk that then rest of the consciousness, causes sub-division or "double personality"), is caused by its own intensity or by shock of resistance determined by some incompatibility of the desired or desire.

Concentration is dissatisfied desire, a conflict that can never be satisfied, because of its means. When the Ego, not appearing to have or not knowing the means of fulfilment, seeks its repudiation, repression, imaginative fulfilment, or transmutation to escape its worry. None of these is the desire's or obsession's annihilation, but it separation or concealment from the rest of the Ego, its premature sub-conscious existence.

It is held there only when some form of resistance is active, when resistance is dormant control is given to the presiding obsession, allowing its incarnation in, and swamping of the Ego, which has to live and perform its emotional experience. Disease and Insanity (all disease is insanity) is caused when the disembodied energy has no vital function. It is this energy which is utilised for the vitalization of Sigils.



REALIZATION OF KARMA

SIGILS

The Psychology of Believing

IF THE "SUPREME BELIEF" REMAINS UNKNOWN, believing is fruitless. If "the truth" has not yet been ascertained, the study of knowledge is unproductive. Even if "they" were known their study is useless. We are not the object by the perception, but by becoming it. Closing the gateways of sense is no help. Verily I will make common-sense the foundation of my teaching. Otherwise, how can I convey my meaning to the deaf, vision to the blind, and my emotion to the dead? In a labyrinth of metaphor and words, intuition is lost, therefore without their effort must be learned the truth about one's self from him who alone knows the truth . . . . yourself.

Of what use the wisdom of Virginity to him who has been raped by the seducer, ignorance? Of what use sciences or any knowledge except as medicine? Hidden treasure does not come at the word nor by digging with your hands in the main road. Even with the proper implements and accurate knowledge of place, etc., may be

but the acquisition of what you possessed long ago. There is a great doubt as to whether it is hidden, except by the strata of your experience and atmospheres of your belief.

The pertinent question now proposed by "Thee" should be asked by those desirous of some measure of genius. My answer like the mighty germ is in agreement with the universe, simple and full of deep import and for a time extremely objectionable to your ideas of good and beauty.

Aspirant, all agog for information, to my answer, for by living the meaning thou shalt truly be freed from the bondage of constitutional ignorance. Thou must live it thyself; I cannot live it for thee.

The chief cause of genius is realization of "I" by an emotion that allows the lightning assimilation of what is perceived. This emotion is immoral in that it allows free association of knowledge without the accessories of belief. Its condition is, therefore, ignorance of "I am" and "I am not" with absent-mindedness as believing. Its most excellent state is the "Neither-Neither," the free or atmospheric "I."

You remember in your youth the thought "that this world is a curious place" in the emotion when you felt "why" — as to whether this life is a reasonable development? What was the cause of this and of your summarily dismissing it from your mind? Again the feeling that the most commonplace object is magnificently strange and the vague emotion of co-

relation between the incompatible (exhaustive arguments often see this, but always excuse it); the curiosity and shock with a more intimate association with the wonders of creation. What is it that prevents you following investigation into "what exactly is surprise," etc.? What is the cause of your believing more in God than a dog-fight? Yet you fear dogs more than God! Where is the difference between yourself choked with disquieting piety, and the innocence of a babe? Perhaps in these is the cause of ignorance.

Belief is the fall from the Absolute. What are you going to believe? Truth seeks its own negation. Different aspects are not the truth, nor are they necessary to truth. Of its emanations — which are you to strangle at birth? Are you illegitimate? You believe in right and wrong — what punishment will you determine? Can you escape the driving "Must"? Who can escape boredom — without change? Who remain single and content! What man among you is large and free enough to encompass his "self"? Your belief obfuscates lineage. Ambition is smallness — your customed environment. Remember, time is an unstudied imagination of the experienced. What may be called the early experience was its completion, so of learning there is no finis. What you learn to-morrow is determined by what you have done — the accomplished lesson of yesterday. Never learning to-day what you can do to-morrow is called loss, but is theft from time,

wholesomeness and rejuvenescence. Repeat this delay again and again till you arrive at spontaneity, chance in safety. The pursuit of learning (believing) is the grotesque incubator of stupidity.

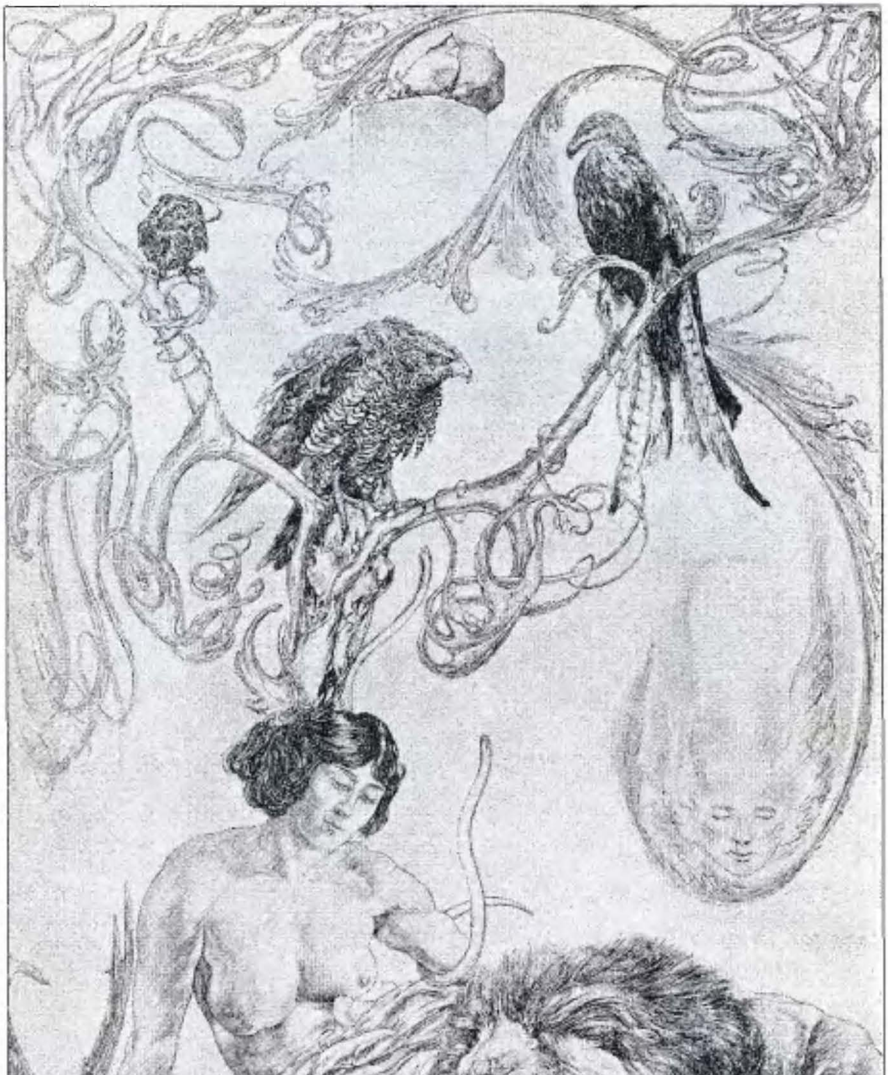
If you could truly believe, we should realise the virtue of it. We are not free to believe . . . . however much we so desire, having conflicting ideas to first exhaust. Sigils are the art of believing; my invention for making belief organic, ergo, true belief.

When by the wish to believe — it is of necessity incompatible with an existing belief and is not realized through the inhibition of the organic belief — the negation of the wish, faith moves no mountains, not till it has removed itself. Supposing I wish to be great (is not counting that I am), to have "faith" and believe that I am, does not make me great — even were I to keep up the pretence to the end . . . . it being ceremonial insincerity, the affirmation of my incapacity. I am incapable, because that is the true belief, and organic. To believe differently is but affectation. Therefore the imagination or "faith" that I am great, is a superficial belief. The reaction and denial, caused by the troublesome effervescence of the organic incapacity. Denial or faith does not change or annihilate it, but is its reinforcement and preservation. Therefore belief, to be true, must be organic and sub-conscious. The desire to be great can only become

organic at a time of vacuity, and by giving it (Sigil) form. When conscious of the Sigil form (any time but the Magical) it should be repressed, a deliberate striving to forget it, by this it is active and dominates at the unconscious period, its form nourishes and allows it to become attached to the sub-consciousness and become organic, that accomplished, is its reality and realization. He becomes his concept of greatness.

So belief becomes true and vital by striving against it in consciousness and by giving it form. Not by the striving of faith. Belief exhausts itself by confession and non-resistance, i.e., consciousness. Believe not to believe, and in degree you will obtain its existence. Timeliness depending on your morality, give to the poor. If the ambitious only knew — it is as difficult to become incapable as it is to become great. They are mutual as accomplishments and equally satisfying.


KIA
ZOS



THE DWELLERS AT THE GATES OF SILENT MEMORY

THE SUB-CONSCIOUSNESS

ALL GENIUSES HAVE ACTIVE SUB-consciousness, and the less they are aware of the fact, the greater their accomplishments. The sub-consciousness is exploited by desire reaching it. So consciousness should not contain the "great" desire once the Ego has wished: and should be filled with an affected ambition for something different, not *vice-versâ*, the inevitable penalty of cowardice lurking somewhere: surely not an inglorious deceit? Genius, like heroism, is a matter of bravery — you have to forget fear, or incapacity somehow . . . . hence its expression is always spontaneous. How simple it is to acquire genius — you know the means; who will take the plunge? The learning of "How" is the eternal "Why" — unanswered! A genius is such, because he does not know how or why.

THE STOREHOUSE OF MEMORIES WITH AN EVER-OPEN DOOR

Know the sub-consciousness to be an epitome of all experience and wisdom, past incarnations as men, animals, birds, vegetable life, etc., etc., everything that exists, has and ever will exist. Each being a stratum in the order of evolution.

Naturally then, the lower we probe into these strata, the earlier will be the forms of life we arrive at; the last is the Almighty Simplicity. And if we succeed in awakening them, we shall gain their properties, and our accomplishment will correspond. They being experiences long passed, must be evoked by extremely vague suggestion, which can only operate when the mind is unusually quiet or simple. To have their wisdom does not mean the necessity of their bodies — the body modifies in relation to "means" (we travel faster than the hunting leopard, but do not have its body), when it is the means it changes accordingly. Now, if we observe Nature, the early forms of life are wonderful in their properties, adaptability, etc; their strength enormous, and some are indestructible. No matter what the desire is, it always is its accomplishment. A microbe has the power to destroy the world (and certainly would if it took an interest in us). If you were to dismember its limb, the mutilated part would regrow, etc. So by evoking and becoming obsessed or illuminated by these existences, we gain their magical properties, or the knowledge of their attainment. This is what already happens (everything happens at all times) though exceedingly slowly; in striving for knowledge we repel it, the mind works best on a simple diet.

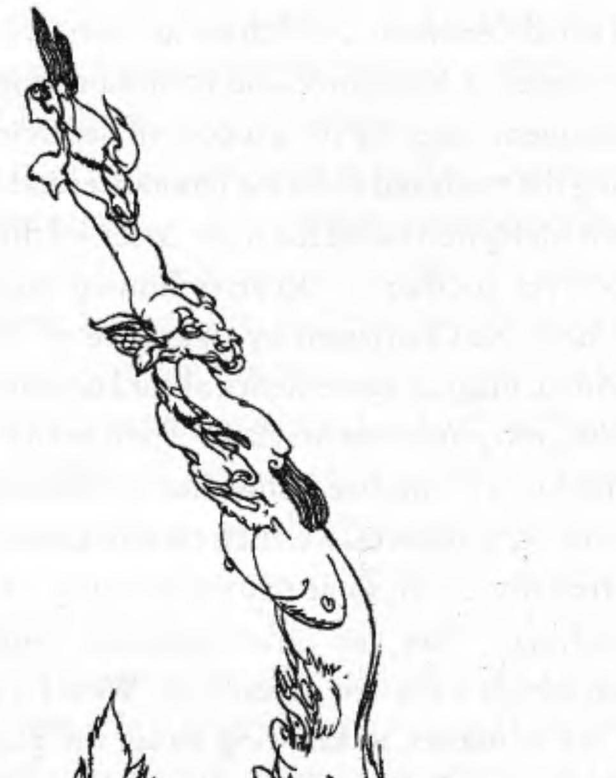
The law of Evolution is retrogression of function governing progression of attainment, i.e., the more wonderful our attainments, the lower in the scale of life the function that governs them. Our knowledge of flight is determined by that desire causing the activity of our bird etc. Karmas. Directly our desire reaches the stratum belonging to those existences that can "fly" without wings — so shall we fly without machines. This sub-conscious activity is the "capacity," the "knowledge"; all other we acquire is of a negative or manurial value. The virtue of learning and acquiring knowledge by the ordinary means is in its worry and disappointment, of that degree which causes exhaustion: by that the desire might accidentally reach the real abode of knowledge, i.e., the sub-consciousness. Inspiration is always at a void moment, and most great discoveries — accidental, usually brought about by exhaustion of the mind. My formula and Sigils for sub-conscious activity are the means of inspiration, capacity or genius, and the means of accelerating evolution. An economy of energy and method of learning by enjoyment. A bat first grew wings and of the proper kind, by its desire being organic enough to reach the sub-consciousness. If its desire to fly had been conscious, it would have had to wait till it could have done so by the same means as ourselves, i.e., by machinery. All genius has an hypothesis (usually natural) in the form of

a hobby, which serves to restrain and occupy the conscious mind, to prevent its interference with spontaneous expression. The great Leonardo's mathematics, etc., served to "Deceive" him as such an hypothesis (and as Sigils). Our lives are full of the Symbolism of those predominating Karmas we are governed by. All ornament, useless dress, etc., are such (they please people because they feel the identification), and the means of locating them (Karmas). The symbolism of crowning a man King, is that he, resembling God (on earth), has reached the lowest strata of his sub-consciousness (those one-cell organisms if you like), which predominate as governing his functions. (Of course, those crowned Kings are never such, they symbolise the "hope," not the reality.) Hence the floral nature of and precious stones in design of the crown relate to first principles. He is King who has reached the dual principle in its simplicity, the first experience which is all experience . . . . he has no need of crowns and kingdoms.

By Sigils and the acquirement of vacuity, any past incarnation, experience, etc., can be summoned to consciousness. It may even happen in sleep in the form of dreams, but this means is very difficult. (Chapters on day and night dreaming for pleasure — omitted.)

Total vacuity is difficult and unsafe for those governed by morality, complexes, i.e., whose belief is not entirely self-love. Hence this desideratum of Sigils, etc.

Know all ritual, ceremony, conditions, as arbitrary (you have yourself to please), a hindrance and confusion; their origin was for amusement, later for the purpose of deceiving others from knowing the truth and inducing ignorance; and as always happens their high priests were the more deceived themselves. He who deceives another — deceives himself much more. Therefore know the Charlatans by their love of rich robes, ceremony, ritual, magical retirements, absurd conditions, and other stupidity, too numerous to relate. Their entire doctrine a boastful display, a cowardice hungering for notoriety; their standard everything unnecessary, their certain failure assured. Hence it is that those with some natural ability quickly lose it by their teaching. They can only dogmatise, implant and multiply that which is entirely superficial. Were I a teacher I should not act as master, as knowing more, the pupil could lay no claim to discipleship. Assimilating slowly, he would not be conscious of his learning, he would not repeat the vital mistake; without fear he would accomplish with ease. The only teaching possible is to show a man how to learn from his own wisdom, and to utilise his ignorance and mistakes. Not by obscuring his vision and intention by righteousness.



MANIFESTATION OF KARMA

SIGILS
BELIEF WITH PROTECTION

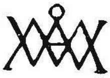
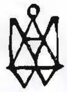
Magical Obsession

I WILL NOW EXPLAIN THEIR CREATION and use; there is no difficulty about it, how pure and clear it all is.[*1] Out of love for my foolish devotees I invented it. All desire, whether for Pleasure, Knowledge, or Power, that cannot find "Natural" expression, can by Sigils and their formula find fulfilment from the sub-consciousness. Sigils are the means of guiding and uniting the partially free belief [*2] with an organic desire, its carriage and retention till its purpose served in the sub-conscious self, and its means of reincarnation in the Ego. All thought can be expressed by form in true relation. Sigils are monograms of thought, for the government of energy (all heraldry, crests, monograms, are Sigils and the Karmas they govern), relating

*1 By this system, you know exactly what (you believe) your Sigil must relate to. If you used any form stupidly, you might possibly "conjure up" exactly what you did not want — the mother of insanity, or what always happens then, nothing at all. This being the only system, any result other then by it is accidental. Also you do not have to dress up as a traditional magician, wizard or priest, build expensive temples, obtain virgin parchment, black goat's blood, etc., etc., in fact no theatricals or humbug.

*2 Free belief or energy, i.e., a disappointed desire, not yet an obsession.

to Karmas; a mathematical means of symbolising desire and giving it form that has the virtue of preventing any thought and association that particular desire (at the magical time), escaping the detection of the Ego, so that it does not restrain or attach such desire to its own transitory images, memories and worries, but allows it free passage to the sub-consciousness.

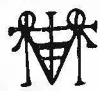
Sigils are made by combining the letters of the alphabet simplified. Illustration *3 the word "Woman" in Sigil form is  or  or  etc. The word tiger  or . Hat . Come . Moon . It  or  etc., etc. The idea being to obtain a simple form which can be easily visualised at will, and has not too much pictorial relation to the desire. The true method has a much greater virtue, which cannot be explained briefly, being the secret of thought form, as degrees of suggestion, and what exactly is in a name. We have now agreed as to how a Sigil is made, and what virtue it has. Verily, what a person believes by Sigils, is the truth, and is always fulfilled. This system of Sigils is believed by taking it up as a hobby at a time of great disappointment or sorrow. By Sigils I have endowed fools with wisdom, made the wise fools, giving health to the sick and weak, disease to the strong, etc. Now, if for some purpose, you wanted the strength of a tiger — you would make a sentence such as: –

*3 There are six methods of Sigils employed in this book, each corresponding to different strata. The one shown here is illustrative and the fundamental idea of them all, from which anyone can evolve his own system. Conditions, etc., of necessity subsequently evolve themselves. Also a person has more power of creation and originality with a limited means of expression.

"This my wish to obtain the strength of a tiger." Sigilized this would be: –

This my wish 

To obtain 

The strength of a Tiger 

Combined as one sigil  or 

Now by virtue of this Sigil you are able to send your desire into the sub-consciousness (which contains all strength); that having happened, it is the desire's realization by the manifestation of the knowledge or power necessary.

First, all consciousness except of the Sigil has to be annulled; do not confuse this with concentration — you simply conceive the Sigil any moment you begin to think. Vacuity* is obtained by exhausting the mind and body by some means or another. A personal or traditional means serves equally well, depending on temperament; choose the most pleasant; these should be held in favour, Mantras and Posture, Women and Wine, Tennis, and the playing of Patience, or by walking and concentration on the Sigil, etc., etc. None is necessary to

* This is not the passivity of mediumism which opens the mind to what is called external influences or disembodied energy, usually having no better purpose than rap-tables. There are many means of attaining this state of vacuity: I mention the most simple, there is no need for crucifixion. Drugs are useless. Smoking and laziness the most difficult.

him who has (even symbolically) for a moment by the "Neither-Neither" conquered the dual principle (Conception), his Ego is free from gravity. If the Sigil is made an obsession by continual apprehension, its realization may happen any moment, in the form of inspiration. This is done by reverting the mind to the Sigil when one is extremely worried — the time of exhaustion is the time of fulfilment. At the time of exhaustion or vacuity, retain only and visualize the Sigil form — eventually it becomes vague, then vanishes and success is assured. By the Ego conceiving only the Sigil, and not being able to conceive anything from it, all energy is focussed through it, the desire for identification carries it to the corresponding sub-conscious stratum, its destination. The Sigil being a vehicle, serves the purpose of protecting consciousness from the direct manifestation of the (consciously unacknowledged) obsession, conflict is avoided with any incompatible ideas and neither gains separate personality. If (the obsession) is either gradually assimilated and becomes organic or returns to its original abode, its purpose of illumination served. Hence the mind, by Sigils, depending upon the intensity of desire, is illuminated or obsessed (knowledge or power) from that particular Karma (the sub-conscious stratum, a particular existence and knowledge gained by it) relative to the desire, but not from a memory or experience which was recent. Knowledge is obtained by the

sensation, resulting from the unity of the desire and Karma. Power, by its "actual" vitalization and resurrection.

This knowledge leaves its stratum in company with the energy or desire returning to the Ego. It escapes the Ego's resistance by associating with similar images, memories, or experience relative (received in this life), that the mind contains, and crystalizes itself by their symbolism. Hence most illumination is symbolic, and must be subsequently translated.

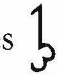
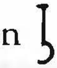
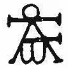
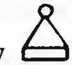
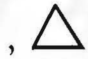
SYMBOLISM

KNOW SYMBOLS TO BE THE MEANS OF EPITOMISING knowledge for its sub-conscious retention,*[1] where it gains wisdom by seeking analogy from all observations. So, a symbol works and gains knowledge from "the consciousness," the Sigil from "the sub-consciousness." As with Sigils, they induce the ignorance of the Ego, but give the Ego a flow of knowledge from itself (the Symbol). All knowledge of ideas, gained by Sigils, should be reclothed in pure symbolism (as shown hereafter) to designate and stimulate its own wisdom. Symbolism is also a means of accelerating and exhausting by living, instead of repressing a belief, from choice rather than of necessity which serves its own time.*[2] Symbolism is a vital and easy means of expressing sub-conscious knowledge, vision or sensation that is difficult or impossible to express simply in a few words, Symbolism in its nature, is either arbitrary or true representation reduced to pictorial simplicity, analogous when of an abstract.

Illustration: "Man" symbolised by the arbitrary method could be  or anything else. This method is purely fictitious and does not serve any purpose except the effort of remembering, but eventually in gaining simplicity it involves some true representation of what it symbolises, economy

*[1] i.e, The memory or sub-conscious part of the consciousness.

*[2] All mendacity self-punishment, sacrifice, etc., is but an attempt to escape the law of reaction or Karma, and by symbolising the reading of these laws, they hope thereby to wrest that power from Nature. Fakirs, mendicants, symbolise in fact, those incarnations that are unpleasant (due to them as punishment) from choice instead of necessity, believing by this method they will escape further evil, hence they sacrifice to and worship as Deities, their past actions.

forcing it to utility. Hence  becomes  then  By the other method, i.e., the pure and true pictorial representation, "Man" symbolised is  or more simply , ,  or purely Phallic would be , , or  So both methods eventually arrive at the same symbol as script; with one means a question of time before it is of any use. To symbolise an abstract, such as, "Passions are best controlled by innocence (non-resistance)," we seek accepted analogy; that is "the passions" could be represented by a "Tiger," "innocence" by a "Child." Hence we make a symbol of a Child with a Tiger. By this simple key there is no traditional symbolism worth the name that cannot be read, or present knowledge expressed. Also, by virtue of Symbolism, the imagination of others can be stimulated to evolve their own wisdom, once they work on simple lines. The basis of all Symbolism (that is, the involuntary) is the expression of sub-conscious knowledge, that is or is not exploited, depending on necessity. The Egyptians, for example, were a sub-conscious race, Artistic as opposed to our scientific. To them the Darwinian was no new theory, they were already in possession of the "Vital" knowledge that Man had evolved from animals, from the lower forms of life. They symbolised this knowledge in one great

symbol the Sphinx (hence its importance) which is pictorially Man evolving from animal existence. Their numerous Gods all partly Animal, Bird, Fish, etc., etc., prove the completeness of that knowledge, but there was no necessity for them to carry it further like ourselves, they knew all that was fundamentally important to them. The cosmogony of their Gods is proof of their knowledge of the order of evolution, its complex processes from the one simple organism. Likewise their knowledge of the planetary theory, the atomic theory, etc., etc. In fact, their simple basis embraces all the possibilities of our science. They knew they still possessed the rudimentary faculties of all existences, and were partly under their control. Thus their past Karmas became Gods, good and evil forces, and had to be appeased: from this all moral doctrine, etc., is determined. So all Gods have lived (being ourselves) on earth, and when dead, their experience or Karma governs our actions in degree: to that extent we are subject to the will of these Gods. This explains fatalism. This is the key to the mystery of the Sphinx.

*   *   *   *   *

Art supplies all the material which Science exploits. Formula is subsequent to Inspiration.



THOUGHT-BODY AND ITS SIGIL



THE DEATH POSTURE IN ACTION

AUTOMATIC DRAWING AS MEANS TO ART

Art as "Need-not-be" — The Vital Religion

THE VIRTUE OF ART IS THAT IT CAN contradict (any law of) Science, to be Art it need not be true to Science. It teaches that composition, balance or proportion, can be obtained by any principle or exaggeration, so points at freedom in a deliberation that already exists.

Were you to say a certain principle is bad as Art (or as composition, colour, etc.) it would simply be the chance for originality, and you could make a wonderful Art by utilizing only the prohibited or bad principle.

The one law of Art is its own spontaneity. Its pleasure and freedom. How mystic, pure, and simple its wish; it has no idea of potential Divinity! Decoration is its creed and vital

allegory its belief. Being the "Free Morality," it has no sin — then most assuredly Art is "all" we dare express without excuse. So what is not Art is Science or a moral Photography. (True) Art being inspiration is (symbolic) formula of the Science it does not admit.

Art suggests, so is the best medium for conveying wisdom, — its very suggestion thinks freedom. Art is that beauty which may be born of anything, but not by a formula of balance or proportion beauty itself. Ugliness is that which the formula does not allow: hence there is never beauty without this ugliness which becomes transmuted by its superabundance.

Art is the instinctive application (to observation or sensations) of the knowledge latent in the sub-consciousness.

Bad Art (fundamentally weak, as in composition, etc.) arises when a law, code or mannerism (always something learnt) does not allow (by forgetting the necessary negligence) spontaneity. Art only is Eternal Wisdom; what is not Art soon perishes. Art is the sub-conscious love of *all* things. Learning will cease and Reality become known when it comes to pass that every man is an Artist.

AUTOMATIC DRAWING

Automatic Drawing is a vital means of expressing what is at the back of your mind (the dream-man)* and is a quick and easy means to begin being courageously original — eventually

* The Dwellers on the Threshold of the sub-consciousness, in their suffering, literally the conscience or live morality. Hence all automatic drawing in its beginning, is sentimental or morbid: their plausibility must not be feared, otherwise you express nothing better than your own displeasure.

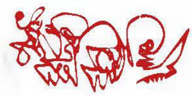
it evolves itself into the coveted spontaneous expression and the safe omniscience is assured.

Automatic drawing is obtained by the Sigil Formula simplified (first make the desire to draw organic) and is a means of acquiring sub-conscious activity pictorially expressed: it is the easiest of Psychic Phenomena. The hand has to be trained from the accustomed practice to work freely and of itself. Exercise making these and other simple forms, swiftly and continuously: –

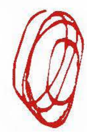


etc., and in a variety of directions and shapes, till you accomplish them without conscious guidance. Then allow the hand to draw of itself, i.e., scribble,* with the least deliberation possible. Eventually this scribble evolves form, style, and meaning. When the mind is oblivious, great success is assured. Looking at the thumb in the light of a moonbeam, till it is opalescent and suggests a fantastic reflection of yourself is a means to great perfection and extraordinary results are attained.

* A continuous line in evolution that escapes returning to its origin, by continual after-thought suggesting new movement, i.e., a dancing



line. Not the rebellion of childhood to learning manifest as a mantra or giddy whirl.



The drawings are symbolic in their meaning or wisdom. To determine what you want to draw, such as a particular Karma or your idea of a Horse, make that Sigil and retain the mind on it.

By these means all past incarnations can be expressed, all creations seen without stirring foot.

Automatic drawings are also the means of symbolically visualising sensation, most in this book are such, and my first effort (about 1900).

They are also means of (fortune) telling the ultimate reaction by deducing from past actions. (Chapters on omens, fortune-telling, and prophecy omitted.)

Automatic drawing is a cure for insanity because it exposes the wounded sentiment allowing the consciousness to recognise what is obsessing and thus reason (control) begins afresh.

NOTE ON SACRED LETTERS

Sacred letters preserve belief from the Ego, so that the belief returns again and again to the sub-consciousness, till its fullness breaks resistance. Its meaning misses intelligence, but is understood by emotion.

Each letter in its pictorial aspect relates to a Sex principle, and its modifications as completeness.

Twenty-two in number, they correspond to a first cause. Each analogous to an idea of desire, and are a symbolic cosmogony. Thus the third letter is:  The dual principle or conceptive faculty.

By knowledge of the first letter, one is familiar with the whole alphabet, and the thousands they imply. They are the

knowledge of desire. Embracing a positive system of grammar which allows easy, non-conflicting expression, and reading of difficult and complex principles; idea that at present escape conception.





ECSTASY FROM A BIRD KARMA



THE DEATH POSTURE:
PRELIMINARY SENSATION SYMBOLIZED

ON MYSELF

CONCEIVING, THOU HAST GIVEN NO sign of life. In claiming thee, a labour of creating value, is nothing worth holding, nothing satisfying; the realization of thy inhibition all? By self-effacement would seem reality. This self, how empty! how prolific of incompleteness! In self-denial its stimulation to simulate reality . . . . more and more comes out — these ugly mists of illusion are parental, the cause of Heaven's hatred! That is why I fear to believe in God, subordination to an attribute, and idea of Self is not freedom of love! Probably Almighty is he who is unconscious of the idea of God. Now may the fierceness of my unity be "Thy" silence and for me no longer a query or labour to espouse my doubt. Yet mankind for ever doubts, quirks, and for every pleasure pays, till he becomes millionary: the punishment shall fit the appraisement of his capitalization, there is that fear! The rich in dross, to cheat his conscience, affects humility, speaks of himself as "poor," his possessions as "burdens," or of "small account"! Of what consolation the truth in the day of weary waiting and watching, the restless striving, the

imprisonment, the rack, the horrors of every conceivable torture? When he becomes accustomed, loses reality, and no longer deterred, will he then create God and miseries afresh? Oh, folly of the world, deny thy faith, renounce this Bloody-Sceptred God and confess. The completion of folly is the beginning of childhood, but of knowledge there is no end. It was the straying that found the path direct. From childhood, I have never denied my invincible purpose. Oh, silent watcher, thou sleepless eye of the Universe, watch over the beginning of all my ideas. The misery of the world would seem eternal, whilst I, in the midst, like an infant not yet smiling, am impervious in purity (of self-love) — but I dare not claim its service! I am in eternal want of realization, poor though I be, my contentment is beyond your understanding. An opinionist, I fear to advocate an argument, or compromise myself by believing my own doctrines as such . . . . may they ever be their own expurgers! Fearsome of knowledge, may my belief be its emptiness, yea, ignorance! From my daring to believe religions, doctrines, creeds, so shall I hold the jewel of truth. So cautious am I, simultaneously do I deny that which I affirm, and hold fast to the "not-necessity," by paradox superseded, without antecedent, spontaneous, I revert to the Absolute, watch my intoxication and control the reaction of Karma. How easy is the way, it would seem as though nothing should be said but all unsaid! May my words be few and pregnant! Alas, the futility of the idea of God has not yet

reached its limit, all men liars, appear striving for insanity as its climax: while I alone as one prematurely aged, reason tottering on its throne, remain sane, in positive chastity, confessing no conscience, no morals — a virgin in singleness of purpose.



KIĀ

THE WITCHES' SABBATH

THE WITCHES' SABBATH

ARGUMENT: ALL MAGIC TAKES ON ITS own colour: there is neither black nor white Sabbath: the ethical criterion of *all* acts is whether they are anti-social or evil motivates. Where two or more of a kind of equal and sufficient maturity and inclination enact for consummation secretly and only to themselves, then if evil they do . . . it is only to themselves, which I doubt; and far less worse than the practice of those who mutilate or deny their bodies in the name of a culture or religion, because the latter are invariably prophets and propagative of sterility now and heaven deferred. Whereas the one outward tenet of witchcraft is of immediacy and silence to "unlike others". For the purpose of life is pleasure and the re-originators are of the chosen few.

The Sabbath is an inverse-revertion for self-seduction; an undoing for a divertive connation: Sex is used as the medium and the technique of a magical act. It is not only erotic satisfaction; the converting sensual-sublimation detached, controlled until later and final sublimation. His whole training is submissive and obedient until he can transmute, control

and divert him or her self where desired by transference and cold amoral passion.

The Witch so engaged is usually old, usually grotesque, libidinously learned and is as sexually attractive as a corpse; yet she becomes the entire vehicle of consummation. This is necessary for transmutation; the personal aesthetic culture is destroyed; perversion is also used to overcome the same kind of moral prejudice or conformity: by persistence the mind and desire become amoral, focussed and made entirely perceptive; thus the life force of the Id is free of inhibitions prior to final control. Thus ultimately the Sabbath becomes a *deliberate* sex orgy for the purpose of exteriorisation, to give reality to autistic wishful thinking by transference. Sex is for full use: and he who injures none, himself does no injury.

Finally, the personal aesthetic culture has the "value", has destroyed more *affective* affinity than any other belief; but he who transmutes the traditionally ugly into another aesthetic value, has new pleasures beyond fear. For the ethical pragmatist I can assert; it has never harmed most, but the reverse, by improved health and self-control, and has made them more tolerant, understanding and compassionate. It has inspired and gives the acceptance of more than probability as possible: the only thing that has made reality magical, and the magical reality. Pleasure is in us and around us . . . now they beckon and it cometh unto them.

SYNOPSIS OF THE SABBATH:

THEORY OF FORMULA: Differentiation is the stimuli of recreation: hence perversion and contra-practices are used to that end: ceremony and ritual is the matric of form and order. The belief being, that by the "as if" act and wish is fleshed when endowed by continuity, ecstasy on ecstasy. The act of exuviation is by substitution or transference into the powers of elemental automata: a delegating by the obsessive mind: Thus reality may obtain and for a while serve its own purpose. The ecstatic moment is used as the fecund instant of wish endowment; for at that period of reality the will, desire and belief are aligned in unison. Faith is a form of compulsory self-hypnotism which may build up and enter belief. The great believers have no need of faith: and we are all convinced by the flesh to manifest of things.

The Sabbath is always secret, communal and periodic; an enforced consummation for almost unlimited wish-fulfilment. By lengthy and voluntary abstinence, repression and sacrifice, until release by sublimation into mass sexual saturation; for one purpose: exteriorisation of a wish: the great saving and the total spending.

The hyper-eroticism thus induced by this grand scale hysteria or saturnalia has no essentially sado-massochistic basis; simulation may replace. Previous to the ceremony each has his or her allotted part, although it usually ends

promiscuously and chaotically. The initiates are trained singly but only into their own parts, and the responses expected of them — they play a passive role, by promises of untold ecstasy: *while the Witches take the active part throughout*: thus the symbolic levitation by besom handle.

There is a meeting place, an elaborate ceremony which is an extensive hypnotic to over-ride all resistance: thus, smell, hearing and sight are seduced by incense, mantra, incantation and the ritual ceremony, while taste and touch are made more effective by the stimuli of wine and lambent acts.

After complete sexual satiation by every means known an affectivity becomes; an exteriorised hallucination of the predetermined wish, which is magical in its reality . . . none can say yet whether certain things happen or not, although each person may have very different and equally vivid experiences: but some form of levitation seems common to all. (My own experience of many Sabbaths is that there is consummate exteriorisation and that subsequent memories are of reality.)

All excessive sadist's acts are mainly symbolised by the genuine witches, but what simulations there are are common to all erotic love rituals. The whole ceremony is mainly based on an inversion to orthodox religious services. Here are some bowdlerised versions of prayers, mantras, etc., used:

Fornicatus Benefictus!

Almighty Asmodeus, existant of Chaos,
  ominous be thy name;
  thy kingdom come on earth.
Lead me into all temptations of my flesh
  so I may trespass greatly into thy ways by my desires:
For thou art all sex-seeking unity,
  thou mighty genitalia of creation
  that knoweth no satiation —
  grant thou my wish,
  for thou art power, ecstasy and actuality!
Amen.

(Here a small talismanic arabesque of the erotic zones is passed round. Then follows a short perverse communion, then a symposium with suggestive exhibitionism, libidinous stories and abreaction of all sexual hopes, developing into the real thing.)

Evocation

O, mighty Rehctaw!
Thou who exists in all erogenousesses.
We evoke thee!

By the power of the meanings
  arising from these forms I make.
We evoke thee!

By the talismans that speak
  the secret leitmotif of desire.
We evoke thee!

By the sacred inbetweenness concepts.
Give us the flesh!

We, who shall suffer all ecstasies,
Give us the Will!

By the quadriga sexualis
Give us unvarying desire!

By the conquest of fatigue
Give us eternal resurgence!

By the most sacred Word-graph of Heaven
We invoke thee.

Amen.

Prayer of Communion

We who are about to partake of each other, shall walk past all amorous sicknesses and deaths, for we are within the magical equinox. Amen.

We who proudly make ourself every graven image, shall have great copulations and are allowed to love our Gods: for we know the sacred alignments. Amen.

We who do not crisify — nothing shall hurt us that is of the 'Nature': neither our comings and goings from the womb. For we have the key to all aesthetics. Amen.

In this sacred moment (here occurs the symbolic eating of flesh and blood) we forget our enemies: therefore let dead things sleep. And let our dead loves arise, so they too may wonton and enjoy our ecstasies. Let their animation be power to our memories and so resurge all ecstasy, for in this day there shall be no inhibitions. Amen.

Thou insatiable peripheral quadriga of Sex. Amen.

Prayer of Adoration

Thou lambent spirit of Erh!
Thou hast kindled the sacred fire from dead ashes,
so my torch lightens all darknesses.
Thou hast become the fulcrum of my will.
Everlastingly in Thee I know not respite.
Except in the sensuous impact of flesh,
there are no meanings.
Thou has awakened me into eternities.
Thou maketh all things beautiful unto the grotesque.
Whom thou succours hath no sterility.

I am reborn and reborn into desirous becomings;
I have re-created my soul by birthing pleasures.
Through Thee my will, Desire, Belief and Word become
the law
That carries me into the catastrophis beyond becoming:
Thou the emissary of neither-neither!
Ever silent watcher! Thou hast shown me the new
sexualities
And all the mysteries of the threshold!
Only thee I adore in my Soul and my everlasting body.
Alpha – Omega — Amen!

The Affirmation Creed

I BELIEVE: I become the potentialities where I made effort . . . The funambulatory way between ecstasies: The acceptance of all Things, in entering all doors and the by-passing: Unto myelf only the law I make — the good and evil I affirm: the relatability of all things to Ego, the apotheosis of knowledge in ecstasy: In the Gods and eternal flesh is all truth: that my way is the only way for me, however devious: that the 'as if' act which I have enveloped from me, shall come forth as a potent elemental to my aid. And I believe without reservations in the preservation of my concepts as the media of Ego, from which all things ultimately become. Furthermore I believe that my illusions, delusions and phantasy, whether or normality or schizzophrenia, are the adumbrations of a para-reality sensed by esthesis. Amen.

MIND TO MIND AND HOW

BY A

SORCERER

ZOS VEL THANATOS

MIND TO MIND AND HOW

BY A

SORCERER

RENDERED IN AN IDIOM OTHER THAN FOR SCIENTISTS

CONSISTENT WITH OTHER DIRECTIONS OF abstract knowledge, the threshold of the occult is the market-place for the charlatan. Coinage is sometimes different — lies have a strange longevity and fecundity — truth becomes buried. Abstracts such as 'mind', 'thought', 'intellect' naturally have no exact definitions — to agree at all, we have had to resort to the Classics. Should I, as a God, fall into this cesspit of inexactitude? I, too, revert, and rely on 'Delphic' means for my answers — there are no conclusions. But I assert that the most positive and exact evidence it is possible to repeat to others, reposes in that lowest, most common denominator of occultism — 'fortune-telling'. Be patient awhile for you will be enlightened by what follows.

The means used and the way it happens are simple, the inverse of scientific. I use a traditional formula, created by instinctive guess and *arbitrarily* formed, not evolved by hypothesis and experiment. — The law of sorcery is its own law, using sympathetic symbols. This *logomachy* was subsequently deduced from actual practice, using cards like an 'oracle', the exponent as interpreter.

Thought may be looked upon as a dynamic, ever-present like the Ether, we are inescapably in and of it. It is neither a work incomplete nor completing though always changing our shape and degree of consciousness. Man is a vehicle of thought, and thought governs the world. Scientists constantly mistake the 'means' for the cause: brain, nerves, body, etc., are the media of thought, and when thought is dynamic in them we say it is 'the mind', which, in itself may have some queer relationship with *The Mind* behind it all. If mind has any 'seat' it is in the whole body, rather than a part. Because, thought is a subsequent impression of feeling (all things cohabiting all the time) — *identity by identifying* and the price is suffering (and much more thought). So, Identity is an obsession, a composite of personalities, all counterfeiting . . . a faveolated ego: a resurging catacomb where the phantom-like demiurguses seek in us their reality.

There are abstract 'Ids', *symbols that are cognizances of the mind*: inveterate, interpreted by some kind of metaphor. Our actions and beliefs being liars to each other, our usual language

is useless for mystic communion. *The nexus between cause and effect is medianimity.**

* mediation + unanimity

There is a Grimorium of graphic symbology and vague phonic nuances that conjoin all thoughts and is the language of the psychic world. Mind is a continuant and all concepts are relatable to preceptions and contact, therefore real; the continuum of all aspects of memory and learning is consciousness — the past again becoming explicit, more or less.

Our whole mentation is cognizing our cognition: I do know not only that I know, but how little I know of my own omniscience.

The conjugation of 'a priori' and 'a posteriori' create the anoetic. A little knowledge is necessary common sense, much is dangerous, as the motive is a form of greed. One aspect of Knowledge not only discloses another but a whole series of fresh problems.

Invariably inspiration is the only mechanism science has for the disclosure of new facts and that such a form of *guessing* is a casual process of 'mind to mind' recollection and transference.

Our very existence establishes a previous history (thought, mind, body), *so all subsequences are differentiated derivatives of 'a priori'*.

If there is a 'primacy of practical reason' then judging by results (in man) it has become its own laughing poltergeist . . . we are worse in prospect than in retrospect: And nothing seems to exceed its own archaism. *Wisdom appears a stasis*, while Knowledge is ever forming — never complete. Whether within or without, nothing is fully explicit; Nature reveals slowly her techniques and media, *of her motives we know nothing*, we only guess at them from our own wishes. The tactual quality of relating is by a sentiment — the latent memory identifies and gives knowledge . . . Our truth — the totality of impressions from affections when confirmed by our atavism. All we know for certain are the great uncertainties and *unknown commitments of ourselves*. Our lives are spent in finding the solution, a reciprocity of para-rational creativity? We are only fitted to co-relate our own level — whether by inspiration or any other means.

Certain directions of Knowledge should be arrested, they give little without great costingness: we have always had a plethora of the means of destruction. Laws of Art and Logic are limited rules of patterning and nothing is deduced, except variations from them. There is no technique of spontaneity and inspiration.

Science, like Logic and Psychology, is its own bogey and as neurotic as its own creed: its fear of deviation from its arbitrary standards and categories confirms all the definitions of the psychopathic . . . Science also has to await its rare artists to

make an audacious guess for enlightenment or mutation. For me, the inexplicable of beauty, the undivulged of things gives them their enchantment, not their known meanings.

From the above evolves a suggestion . . . that the mind knows all, that thought, which permeates all things, is the conveyor and nexus, and that we become rapport and evocative by some cryptic symbolism which we must originate. Here is a clue. How do two fraudulent telepathists convey messages to each other? By a legerdemain, some subtle secret code. And the means of psychic correspondence, telepathy, premonition and prediction is by a like parallel. Merely to establish telepathy between two people by *known* things, means little outside of the proof, so we extend to the unknown, i.e. *prediction*, and by a simple form anyone may practise and prove for himself: the degree of success must necessarily relate to one's aptitude and ability. First, obtain a book on 'fortune-telling' by playing-cards; this will give you the general idea towards the making of a far better pack for your purpose. Then procure a pack of ordinary playing-cards and mark them top or bottom (cards have a reverse). Do not rely on the 'book' too much — only for general direction and method — all such being the traditional remnants of a lost art; you must evolve your own meanings, symbols and methods: *That is vital.*

Here are the salient points to note. — Individual cards are indicators not events, (at least, not the important ones) and

thus we make separate cards mean the small commonplaces, emotions and abstracts — love, hate, fear, etc., etc. People are represented by the Kings and Queens and children by two knaves. The different 'suits' must symbolize the different kinds of events, emotions, etc. Thus SPADES would relate to sickness, mourning, death, disappointment, fear, hatred, etc. HEARTS: love, marriage, friendship, happiness, generosity, etc. DIAMONDS: money, success, fame, honour, etc. CLUBS: business, officialism, law, power, knowledge, etc. 52 cards are more than adequate to cover the small meanings. There are a number of meanings that do not fall under any one suit in particular, such as: 'speedy', 'accidental', 'journeys', etc., and must be placed in any suit where there is room. Put similar meanings on *one* card such as 'conclusion' and 'death'. The reverse of a card means the same thing but more intense or extended, thus: 'slight sickness' reversed would mean 'real sickness'. Also, a special card is made which intensifies any other it falls against — reversed it means continuous or regular. It is the *combinations* of certain cards that create the meanings of the more important events and episodes of life. Thus, this combination of Spades — 'nine, ten and ace' when closely juxtaposed, would mean death fairly soon. And in combination with cards either meaning 'accidental', 'sickness', 'hate', or 'self-determined' would mean death by accidents, sickness, murder or suicide, and so on, covering every event

possible. The mathematical combinations from 52 cards are almost limitless for our purpose. Write your meanings and principal combinations on the cards, and when you have memorized them, change into symbols, even if your imagination cannot evolve more than geometric signs. *This change to symbols is very important.* To save overloading the cards with writing or symbols, write down in a small book the rarer combinations and meanings.

From books on 'Fortune Telling' study the different methods of laying the cards for reading, and ultimately a method will evolve which suits you. My method is to lay them out in a line (or four lines of 13 cards) and read from left to right, but it is difficult and only adepts succeed. Then, I shuffle the cards whilst looking into the eyes of the inquirer. The pack is then passed to him with a request to shuffle, and think about his desires, whether relating to personal ambitions or otherwise. The cards are then laid out and read, special note being made of the juxtaposition of the combinations. When such are close together the event will be soon.

However many combinations you may have formed, there will always be those of unique and baffling meaning, and this is where the ability of the operator enters. Imaginative methods will help, for example, with one card meaning 'fear' and the other — 'honour', this could be read as 'faint-hearted but has the necessary ability', as against 'fear for one's honour'

— if this does not seem to be implied by other factors. Remember, there is a rational and true interpretation if you can find it.

Your belief in the subject should be as sincere as for any other Art or Science, and an open mind all the time is the best. As to the attitude of the inquirers, their belief is immaterial, their willingness to be unprejudiced is essential, any facetiousness is fatal. I can assert (by the experiments of others) that any person of intelligence who carefully follows these suggestions, using his imagination, and with sufficient practice, will at length be able to accurately predict future events with sufficient detail and unambiguity. In about six months a satisfactory pack of cards can be created and another six months should be allowed to gain the necessary facility by actual practice. I have not only had persons accurately described but even their hidden marks revealed. Education has little to do with this faculty. The Witch who taught me was illiterate, with limited vocabulary and the usual Fortune-Teller's argot, yet she was able to define and explain the most complex and abstract things, much clearer than I could with an almost complete vocabulary. I have never yet witnessed any occult phenomena where money was involved whether for expenses or anything else (I preclude the odd symbolic silver coin).

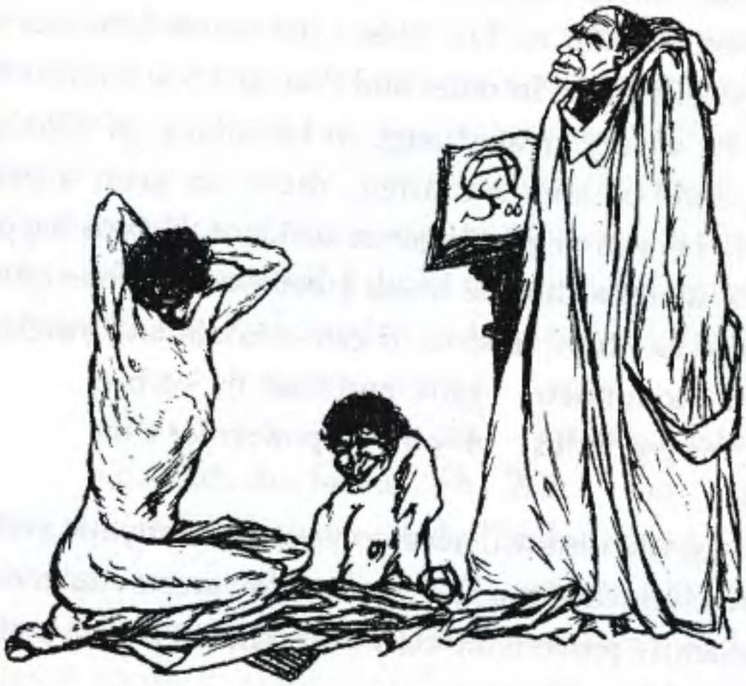
The chief difficulty in forecasting is this. In many lives nothing much happens except for perhaps an odd episode

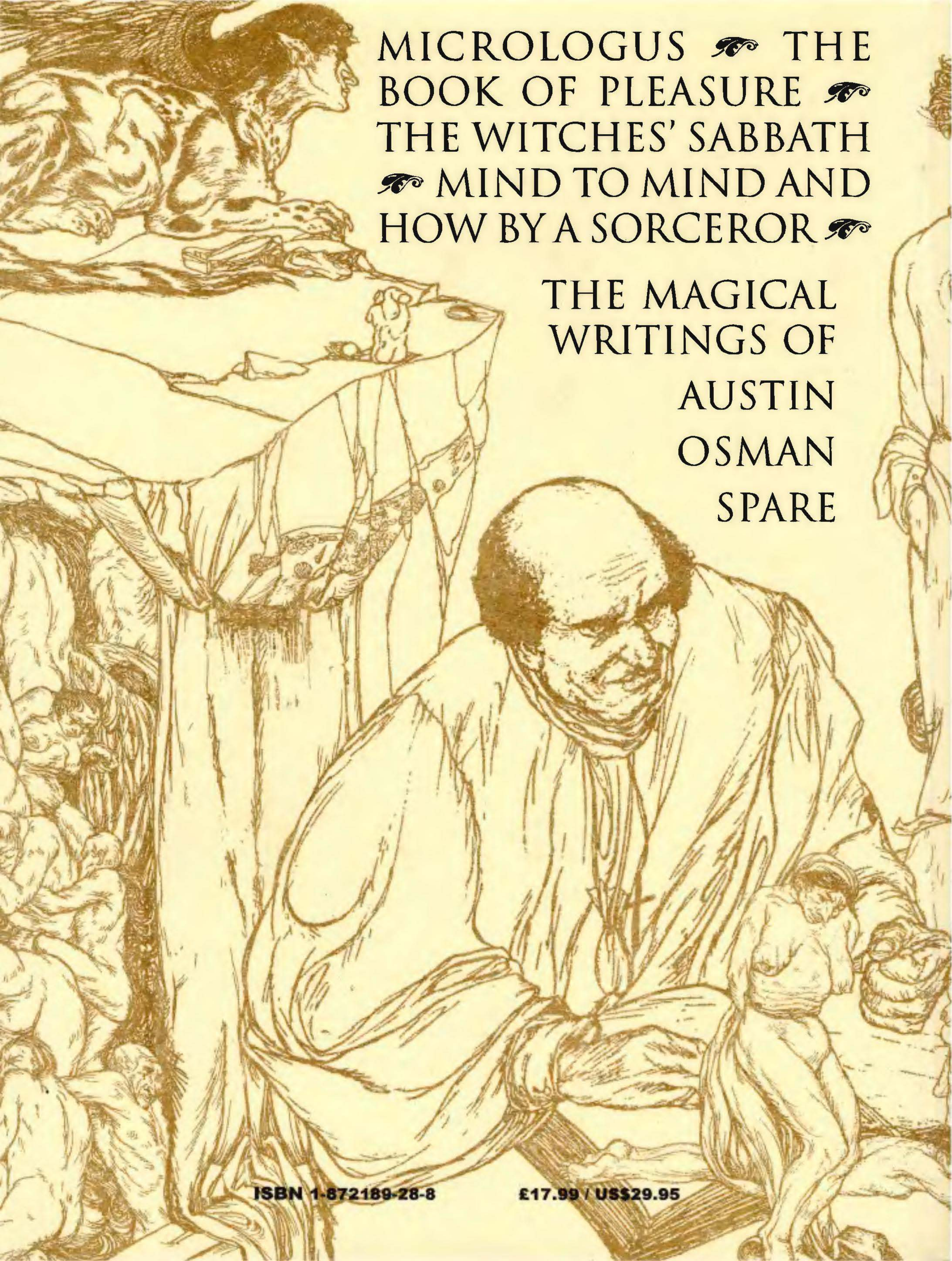
(for 8 years this was true of myself, although previously I had had an overfull life). Thus, not everyone is a good 'subject' unless one catches them at an eventful period.

The best function of prediction is possibly in being able to warn people of their weaknesses and of events which may be prejudicial to them. I was telling a friend's fortune, and could 'see' that he would die within a few months. Naturally, I did not tell him so, but what I did advise him was to at once put his affairs in order and that in a few months there would be a very great change in his affairs, of which not much could be said. Meantime, there was great happiness for him. He was to guard against accident. He was happy for the few months that he lived. I believe that forecasting is best used as I have used it, to gain wisdom and insight and not for the monetary gain, and that by such experiments prove the possibilities of spiritual powers for a more humane world.

Finally, scientists will never solve or prove anything relating to 'foretelling the future', it is a work for 'artists'. Science may subsequently prove more fully what the artists have already discovered.

Note well: all the indication essential for the psychic Knowledge necessary to develop this particular ability is given in the logomachy.





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ISBN 1-872189-28-8

£17.99 / US$29.95